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Maranatha Seventh-day Adventist Church; Iakina Adventist Academy Road (directly across from IAA); Ili'ili, American Samoa 96799

QUESTION: WHO CREATED ALL THINGS?

[A.] Gen 1:1 **In the beginning** God **[ELOHIYM; 3]** created the heaven and the earth. **[The Father spoke to the Son, the Son obeyed & made, the Holy Ghost moved & saw]**

[B.] Joh 1:1 **In the beginning** was the Word, and the Word was with God, and **the Word was God.**

Joh 1:2 **The same** was **in the beginning** with God.

Joh 1:3 **All things were made by him;** and **without him was not any thing made that was made.**

Joh 1:14 And **the Word was made flesh, and dwelt among us,** (and we beheld his glory, **the glory as of the only begotten of the Father.**) full of grace and **truth.**

Joh 1:17 For the law was given by Moses, but grace and **truth came by Jesus Christ.**

Joh 1:18 No man hath seen God at any time; **the only begotten Son,** which is in the bosom of the Father, he hath declared him.

[C.] Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in **God, who created all things by Jesus Christ:**

[D.] Col 1:16 For **by him were all things created,** that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:**

[E.] Heb 1:1 **God,** who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by **his Son,** whom he hath appointed heir of all things, **by whom also he made the worlds;**

QUESTION: HOW MANY DAYS OF THE WEEK ARE THERE IN GOD'S (JEHOVAH ELOHIYM'S) CREATION?

[1.] Gen 1:5 And God called the light Day, and the darkness he called Night. And **the evening** and **the morning** were **the first day.**

[2.] Gen 1:8 And God called the firmament Heaven. And the evening and the morning were **the second day.**

[3.] Gen 1:13 And the evening and the morning were **the third day.**

[4.] Gen 1:19 And the evening and the morning were **the fourth day.**

[5.] Gen 1:23 And the evening and the morning were **the fifth day.**

[6.] Gen 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were **the sixth day.**

[7.] Gen 2:1 **Thus the heavens and the earth were finished,** and all the host of them.

Gen 2:2 And on **the seventh day** God ended his work which he had made; and he rested on **the seventh day** from all his work which he had made.

Gen 2:3 And God blessed **the seventh day,** and sanctified it: because that in it he had rested from all his work which God created and made.

[A.] Exo 20:11 For **in six days the LORD made heaven and earth, the sea, and all that in them is,** and **rested the seventh day:** wherefore **the LORD blessed the sabbath day, and hallowed it.**

QUESTION: WHEN DOES A BIBLICAL DAY BEGIN AND END?

[A.] Gen 1:5 And God called the light Day, and the darkness he called Night. And **the evening** and **the morning** were **the first day.**

[B.] Lev_23:32 It shall be unto you a **sabbath of rest,** and ye shall afflict your souls: in the ninth day of the month at even, **from even unto even,** shall ye **celebrate** your **sabbath.**

[C.] Mar_1:32 And **at even, when the sun did set,** they brought unto him all that were diseased, and them that were possessed with devils.

[D.] Psa 104:19 He appointed the moon for seasons: **the sun knoweth his going down.**

Psa 104:20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

Psa 104:21 The young lions roar after their prey, and seek their meat from God.

Psa 104:22 The sun ariseth, they gather themselves together, and lay them down in their dens.

Psa 104:23 **Man goeth forth unto his work and to his labour until the evening.**

Psa 104:24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

QUESTION: ACCORDING TO SCRIPTURE, WHAT DAY IS THE SABBATH DAY?

[A.] Gen 2:1 Thus the heavens and the earth were finished, and all the host of them.

Gen 2:2 And on **the seventh day God ended his work** which he had made; and **he rested on the seventh day from all his work** which he had made.

Gen 2:3 And **God blessed the seventh day, and sanctified it:** because that **in it he had rested from all his work** which God created and made.

[B.] Exo 16:23 And he said unto them, This is that which the LORD hath said, To morrow is **the rest of the holy sabbath unto the LORD:** bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

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Exo 16:24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

Exo 16:25 And Moses said, Eat that to day; for **to day is a sabbath unto the LORD**: to day ye shall not find it in the field.

Exo 16:26 Six days ye shall gather it; but on **the seventh day, which is the sabbath**, in it there shall be none.

Exo 16:27 And it came to pass, that there went out some of the people on **the seventh day** for to gather, and they found none.

Exo 16:28 And the LORD said unto Moses, How long refuse ye to **keep my commandments and my laws**?

Exo 16:29 See, for that the LORD hath given you **the sabbath**, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on **the seventh day**.

Exo 16:30 So **the people rested on the seventh day**.

[C.] Exo 20:8 Remember **the sabbath day, to keep it holy**.

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But **the seventh day is the sabbath of the LORD thy God**: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Exo 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and **rested the seventh day**: wherefore **the LORD blessed the sabbath day, and hallowed it**.

[D.] Exo 31:12 And the LORD spake unto Moses, saying,

Exo 31:13 Speak thou also unto the children of Israel, saying, Verily **my sabbaths ye shall keep**: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Exo 31:14 Ye shall **keep the sabbath** therefore; for **it is holy** unto you: **every one that defileth it shall surely be put to death**: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Exo 31:15 Six days may work be done; but in **the seventh is the sabbath of rest, holy to the LORD**: whosoever doeth any work in **the sabbath day**, he shall surely be put to death.

Exo 31:16 Wherefore the children of Israel shall **keep the sabbath**, to **observe the sabbath** throughout their generations, for a perpetual covenant.

Exo 31:17 It is a sign between me and the children of Israel for ever: for in six days **the LORD** made heaven and earth, and on **the seventh day he rested**, and was refreshed.

Exo 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, **two tables of testimony, tables of stone, written with the finger of God**.

[E.] Lev 23:3 Six days shall work be done: but **the seventh day is the sabbath of rest, an holy convocation**; ye shall do no work therein: **it is the sabbath of the LORD** in all your dwellings.

[F.] Deu 5:12 **Keep the sabbath day to sanctify it**, as the LORD thy God hath commanded thee.

Deu 5:13 Six days thou shalt labour, and do all thy work:

Deu 5:14 But **the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work**, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Deu 5:15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to **keep the sabbath day**.

QUESTION: DID THE SABBATH EVER GET LOST OR BECOME CHANGED IN SCRIPTURE?

Sabbath from God (Genesis 2:1-3)

Sabbath made for the man (Adam, the first & Adam, the last - Jesus) (Mark 2:27; 1 Corinthians 15:45-47)

Mar 2:27 And he said unto them, **The sabbath was made for man**, and not man for the sabbath: (**koine Greek: "τὸν ἄνθρωπον" (ton anthropon, the man)**)

Gen 1:27 so called LXX καὶ ἐποίησεν ὁ θεὸς **τὸν ἄνθρωπον**, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

Sabbath with Moses (Exodus 20:8-11; Deuteronomy 5:12-15, &c)

Sabbath with Israelites (Exodus 31:12-18)

Sabbath with Jesus (Luke 4:16)

Luk 4:16 And **he [Jesus]** came to Nazareth, where he had been brought up: and, **as his custom was**, he went into the synagogue **on the sabbath day**, and stood up for to read.

Sabbath with Disciples & Apostles (Matthew 12:1,2,5,8,10,11,12, 24:20, 28:1; Mark 1:21, 2:23,24,27,28, 3:2,4, 6:2, 7:6-9, 15:42, 16:1; Luke 4:16,31, 6:1,2,5,6,7,9, 13:10,14,15,16, 14:1,3,5, 23:54,56; John 5:9,10,16,18, 7:22,23, 9:14,16, 12:1 (calculated), 19:31; Acts 1:2, 4:24 (citing Exo. 20:11), 13:14,27,42,44, 14:15 (citing Exo. 20:11), 15:21, 16:13, 17:2, 18:4; Revelation 1:10, 10:6, 14:7,12)

Sabbath with John on Patmos (Revelation 1:10, 10:6, 12:17, 14:7,12, 22:14)

Sabbath in history to the present day (Jews & Gentiles & Christians & others keeping it) (Matthew 24:20; Revelation 10:6, 12:17, 14:7,12, 22:14)

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Sabbath in the New Heavens and New Earth (Isaiah 66:22-23)

Isa 66:22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

Isa 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

The 7 th Day - The Sabbath of the LORD thy God (JEHOVAH Elohiym) - The Lord's day (Old Testament)				
Genesis 2:1-3; (see also, Gen. 18:19, 26:5, &c.)	Exodus 5:4-5,8-9, 16:23-30, 20:8-11, 23:12, 31:12-18, 34:21, 35:1-3	Leviticus 19:3,30, 23:3,11,15-16,38, 24:8, 26:2	Numbers 15:32, 28:9	Deuteronomy 5:12-15
2 Kings 4:23, 11:5,7,9, 16:18	1 Chronicles 9:32, 23:31	2 Chronicles 2:4, 8:13, 23:4,8, 31:3	Nehemiah 9:6,14, 10:31,33, 13:15-22	Psalms 92:1, 146:6
Isaiah 56:2,4,6, 58:13, 66:23	Jeremiah 17:21-27	Ezekiel 20:12-24, 22:8,26, 23:38, 44:24, 46:1,3-4,12	Amos 8:5	-----

The 7 th Day - The Sabbath of the LORD thy God (JEHOVAH Elohiym) - The Lord's Day (New Testament)				
Matthew 12:1,2,5,8,10,11,12, 24:20, 28:1	Mark 1:21, 2:23,24,27,28, 3:2,4, 6:2, 7:6-9, 15:42, 16:1	Luke 4:16,31, 6:1,2,5,6,7,9, 13:10,14,15,16, 14:1,3,5, 23:54,56	John 5:9,10,16,18, 7:22,23, 9:14,16, 12:1 (calculated), 19:31	Acts 1:2, 4:24 (citing Exo. 20:11), 13:14,27,42,44, 14:15 (citing Exo. 20:11), 15:21, 16:13, 17:2, 18:4
John 12:1 (six days before the Passover, Jesus was at Lazarus' house, on Sabbath)	Hebrews 3:11, 4:1,3,4,5,8,9,10,11; [Heb. 4:9 "rest" Greek: sabbatismos, literal sabbath-keeping]	Revelation 1:10 [kuriakē hemera, "the Lord's Day"] [the 7th Day Sabbath, not "the Day of the Lord", this is totally different in the Greek], see Gen. 2:1-3, Exo. 20:8-11, Deut. 5:12-15, Isa. 58:13, 66:23, Matt. 12:8, Mar. 2:27,28; Luk. 6:5; Rev. 10:6, 14:7,12]	Revelation 10:6 [see also Exo. 20:11, 31:17; Neh. 9:6; Psa. 146:6; Act. 4:24, 14:15, Rev. 14:7,12];	Revelation 14:7,12 [see previous], etc.

Additionally, further references in the Greek are [every single 'first [day] of the week' text, as each text clearly shows that the first day is simply a number, with no special association or designation, other than it is simply one day toward the culmination of the week, being the 7th Day the Sabbath of the LORD thy God] (Gen. 1:5; Matt. 28:1(a,b); Mar. 16:2,9; Luk. 24:1; Jhn. 20:1,19; Act. 20:7; 1 Cor. 16:2).

The Sabbath [of the Lord thy God], [being] the 7th day, is always the culmination of the week in God's Created order and is always referred to as such in all of scripture.

Therefore, every single "first [day] of the week" text upholds the 7th Day Sabbath, and is undeniable evidence of its continued existence and prominence. The body of believers may gather on any and every day with no injunction anywhere found in scripture against such, and in truth they met "daily", "continually", etc (Matt. 26:55; Mar. 14:49; Luk. 22:53, 24:33,36; Act. 19:9) and likewise among the followers of Jesus Christ (Luk. 24:51,53; Act. 1:3,9, 2:46-47, 5:42, 6:1, 16:5, 17:11,17; Heb. 3:13, etc).

Gen. 1:5 "ἡμέρα μία." Gen. 2:2 "τῇ ἡμέρᾳ τῇ ἐβδόμῃ" Exo. 20:8 "τὴν ἡμέραν τῶν σαββάτων" Exo. 20:10 "τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ σαββάτα "	Mat. 28:1a. "οὗτε δε σαββάτων "	Mat. 28:1b. "εἰς μίαν σαββάτων "	Mar. 16:2 "καὶ λίαν πρωὶ τῆς μίας σαββάτων "	Mar. 16:9 "ἀναστὰς δε πρωὶ πρωτῇ σαββάτου "
Luk. 24:1 "τῇ δε μίᾳ τῶν σαββάτων "	Jhn. 20:1 "τῇ δε μίᾳ τῶν σαββάτων "	Jhn. 20:19 "τῇ μιᾷ τῶν σαββάτων "	Acts 20:7 "ἐν δε τῇ μιᾷ τῶν σαββάτων "	1 Cor. 16:2 "κατὰ μίαν σαββάτων "

None of that extra gathering, on any other (than the 7th) of the 1-6 common working days is qualification of disobedience to (breaking) the Ten Commandments (Exo. 20:1-17), especially the 4th (Exo. 20:8-11) in its explicit command to "rest" and not commonly "work" "the seventh day the sabbath of the LORD". As for instance, a church might meet on 4th day for prayer meeting. It does not replace the need to obey the 4th commandment and fulfill its requirements by and in the grace of God and the Holy Ghost (Rom. 8:4).

In the book of Acts, hundreds of sabbaths explicitly recorded being kept by Christians, Jews & Gentiles, recorded years after Jesus ascended from Mt. Olivet. Luke wrote Acts, and he never once designates the first day of the week as the sabbath, or the Lord's day. He always identifies the 7th day as the sabbath of the LORD.

Acts 1:2, (4:24), 13:14,27,42,44, (14:15), 15:21, 16:13, 17:2, 18:4, (20:6, 21:4, 28:14; Paul always waited seven days, so that he could keep the Sabbath with fellow Jews, and Proselytes (see Act. 2:10; 13:26,42-43,44,45-46,47-49, 14:1,2,15-16, 15:17,19,21, 17:17) and preach the gospel upon that sacred day (Act. 17:2), just as Jesus had; Luk. 4:16-21).

Luk 4:16 And **he [Jesus]** came to Nazareth, where he had been brought up: and, **as his custom [G1486, "εἰωθός"] was**, he **went into the synagogue on the sabbath day**, and stood up for **to read**. (in point of fact, the Sabbath was the very day that **Jesus began the Gospel preaching and freeing people from slavery to sin, giving them rest**, Isa. 61:1-2; Luke 4:17-21, "this day")

Act 17:2 And **Paul, as his manner [G1486, "εἰωθός"] was**, **went in unto them**, and **three sabbath days** reasoned with them out of **the scriptures**,

John was still keeping the sabbath (of the LORD, the 7th day, "the Lord's day"; Rev. 1:10, 10:6, 14:7,12; Isa. 58:13; just as Jesus had said so long before; Mat. 24:20) in AD 90+.

The first day of the week was no more special than any other of the six working days. Yet the sabbath of the Lord, the 7th day, the Lord's day was always special, always gathered on and therein rested by God's faithful people. However, those who began to forget their Creator, and the sign of His Creatorship (the 7th Day), began to turn their back on God's Law and worship the sun (creation) in the east (sun - day people). It was foretold that this would happen in typology and prophecy.

Eze 8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, **with their backs toward the temple of the LORD, and their faces**

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toward the east; and they worshipped the sun toward the east.

Dan_7:25 And he shall speak great words against the most High, and shall wear out the saints **of the most High, and think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

Pro_24:21 My son, fear thou the LORD and the king: and **meddle not with them that are given to change**:

QUESTION: DIDN'T THE 7TH DAY, THE SABBATH, BEGIN WITH MOSES AT MT. SINAI (EXODUS 20)?

The sabbath existed before Moses, and mankind were keeping it before Moses. Notice what God said to Moses, in Exodus 16:

Exo 16:27 And it came to pass, that there went out some of the people on **the seventh day** for to gather, and they found none.

Exo 16:28 And the LORD said unto Moses, **How long refuse ye to keep my commandments and my laws?**

Context? The sabbath, the 7th day. See also 1 Cor. 10:5-6,11, as it was then, so too for us. Same test, Rev. 14:6-12 (**3 ANGELS MESSAGES**). Natural to spiritual promised land. It was also the first thing Moses was to reform in Egypt (Exo. 5:4-5,8-9). Joseph was a sabbath keeper (God's spiritual Law always existed), as Jacob/Israel before him, and Isaac before him and Abraham before him ... and Noah, Enoch, Seth, Abel, Adam ("the man" for whom the sabbath was made, Adam the 1st and for Adam the 2nd, 1 Cor. 15:45-47; Col. 1:16), because of Abraham (Gen. 18:19, 26:5). Yet, while in Egypt, due to the new Pharaoh and the new work regulations, they had become lax in God's laws, especially the 4th, and they in general had forgotten their Creator/Redeemer, and thus God had to say to them, **"Remember"**. Moses came from wilderness of Sinai, as a Sabbath reformer, to cause the many to return to their Creator (**Exodus 5:4-5, [H7673], "והִשְׁבַּחְתֶּם", "w'hish'BaTem", "rest"**).

The 7 th Day - The Sabbath of the LORD thy God (JEHOVAH Elohiym) - The Lord's day (As kept by God's people from the beginning unto the New Heavens & Earth)				
The sabbath commandment in the beginning with God (Gen. 2:1-3; Exo. 20:8-11; Psa. 119:142)	with Adam (Gen. 2:1-3; Exo. 20:8-12; Mar. 2:27; Ecc. 12:13-14)	with Enoch (Gen. 5:22,24; Heb. 11:5; Isa. 58:13)	with Noah (Gen. 6:9, 7:4,20, 8:10,12; 2 Pet. 2:5; Psa. 119:172)	with Eber (Gen. 10:21,24-25; Exo. 3:18, 5:3, 7:16)
with Abraham (Gen. 17:9, 18:19, 26:5; 2 Chr. 20:7; Isa. 41:8; Jam. 2:23; Jhn. 15:14)	with Isaac (Gen. 17:9, 18:19, 26:5)	with Jacob/Israel (Gen. 17:9, 18:19, 26:5, 32:28)	with Moses (Exo. 5:4-5, 16:1-36, 20:8-11, 31:12-18; Deut. 5:12-15)	with Jesus (Luk. 4:16-19; Col. 1:16; Mar. 2:27; 1 Cor. 15:44-46)
with the Apostles/Disciples (Act. 1:2, (4:24), 13:14,27,42,44, (14:15), 15:21, 16:13, 17:2, 18:4; Heb. 3:11,18, 4:1,3,4,5,8,9,10,11; Rev. 1:10, 10:6, 12:17, 14:6-7)	with us today (Heb. 4:9; Rev. 12:17, 14:6-7; Jhn. 14:15; Exo. 20:6,8-11)	On into eternity (Isa. 66:23).	-----	-----

QUESTION: WHAT ARE THE "THREE ANGEL'S MESSAGES", AND WHAT DO THEY HAVE TO DO WITH THE SABBATH, AND THE EVERLASTING GOSPEL OF SALVATION/REDEMPTION?

[1.] Rev 14:6 And I saw another **angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.**

Rev 14:7 Saying with a loud voice, **Fear God**, and **give glory to him**; for **the hour of his judgment is come**: and **worship him that made heaven, and earth, and the sea, and the fountains of waters.**

[2.] Rev 14:8 And there followed **another angel**, saying, **Babylon is fallen, is fallen**, that great city, because **she made all nations drink of the wine of the wrath of her fornication.**

[3.] Rev 14:9 And **the third angel** followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev 14:12 Here is **the patience of the saints**: here are **they that keep the commandments of God**, and **the faith of Jesus**. ("of", not merely "in", as the "faith of Jesus" allows one to live a sinless life in the likeness of sinful (fallen) flesh as He did.)

These 'three angels', are simply messengers that go forward carrying what God has given them to share. They represent mankind with a heavenly message to share. They are a repeat of the events that took place in Revelation 10, in the Great Awakening period of the mid-1800's at near the ending of the 1,335 (Daniel 12:12) and 2,300 (Daniel 8:13-14,26, 9:24-27; Revelation 9:13-15, 10:6, 14:6-12).

[A.] Dan 12:9 And he said, Go thy way, Daniel: for **the words are closed up and sealed till the time of the end.**

[B.] Dan 12:12 **Blessed is he that waiteth**, and cometh **to the thousand three hundred and five and thirty days.** (see **Revelation 14:13**, **"... Blessed are the dead which die in the Lord from henceforth ..."**, why? **There is a special resurrection, for everyone who faithfully dies and sleeps in Christ Jesus, Daniel 12:2, to see Him coming in glory.**)

[C.] Rev 10:2 And he had in his hand **a little book open**: and he set his right foot **upon the sea**, and his left foot **on the earth**,

Rev 10:6 And **sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein**, that there should be **time no longer**:

Rev 10:11 And he said unto me, **Thou must prophesy again** before **many peoples, and nations, and tongues, and kings.**

Notice that both Revelation 10:6 & Revelation 14:7 are directly quoting from the Ten Commandments (Exodus 20:1-17; Revelation 14:12):

Exo 20:11 For in six days **the LORD made heaven and earth, the sea, and all that in them is**, and **rested the seventh day**: wherefore the LORD blessed **the sabbath day**, and hallowed it.

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QUESTION: WHAT DOES A "SEAL" CONTAIN IN SCRIPTURE?

SEAL				
TEXT	NAME	TITLE	TERRITORY	SEALED/MARKED
Gen. 41:41-42,46	Pharaoh	King	Egypt	"his ring from his hand ... set thee over all the land Egypt"
Dan. 4:1-3,16	Nebuchadnezzar (II)	King (of Kings)	Babylon	"unto all people, nations, and languages, that dwell in all the earth", "signs", "seven"
2 Chr. 36:22; Ezr. 1:1	Cyrus (II)	King	Persia	"he made a proclamation throughout all his kingdom, and put it also in writing"
Dan. 6:8,17	Darius (the Mede)	King	Medes and Persians	"the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel"
Est. 3:12, 8:8,10	Ahasuerus (Xerxes I)	King	Persia	"in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."
1 Ki. 21:1,8	Ahab	King	Samaria	"she [Jezebel] wrote letters in Ahab's name, and sealed them with his seal"
Rev. 7:3, 14:1,7; Isa. 8:16; Eph. 4:30; Luk. 15:22	Name of "God" "having his Father's name written in their foreheads"	Creator of, "God ... him that"	"made", "the earth, ... the sea, ...the trees", "heaven, and earth, and the sea, and the fountains of waters."	"sealed the servants of our God in their foreheads.", "seal the law among my disciples.", "the holy Spirit of God, whereby ye are sealed unto the day of redemption." (the HOLY GHOST is NOT the SEAL, but the PERSON who does the SEALING, in Jesus' (Son's) name on behalf of the Father (Son came in His name)) The Sabbath is the enclosing "ring" of God, or completion of the cycle of 7; "put a ring on his hand" (God's law surrounds all the actions (hand), work & rest)

QUESTION: WHAT IS THE SEAL OF GOD IF NOT THE HOLY GHOST?

COMPARISON CHART: "THE LORD", "MADE", "HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS", "RESTED", "THE SEVENTH DAY", "THE SABBATH DAY" - GOD'S SEAL						
TEXT	NAME (JEHOVAH)	TITLE (CREATOR)	TERRITORY (HEAVEN)	TERRITORY (EARTH)	TERRITORY (SEA)	(7 TH) SABBATH SEAL
Gen. 1:1,10, 2:1-3	"God" (Elohiym)	"created"	"the heaven" (sky)	"the earth"	"and the gathering together of the waters called he Seas"	"the seventh day", "the seventh day", "the seventh day"
Exo. 20:11	"the LORD" (JEHOVAH)	"made"	"heaven"	"and earth"	"the sea, and all that in them is"	"the seventh day", "the sabbath day"
Exodus 31:17; Isa. 8:16,18,20	"the LORD" (JEHOVAH)	"made"	"heaven"	"and earth"	-----	"the seventh day", "it is a sign", "my disciples", "children", "seal the law among my disciples", "to the law and to the testimony"
Neh. 9:6	"Thou ... LORD" (JEHOVAH)	"made"	"heaven, the heaven of heavens, with all their host"	"the earth, and all things that are therein"	"the seas, and all that is therein"	"worshipeth thee"
Psa. 146:5-6	"the LORD his God" (JEHOVAH Elohiym)	"which made"	"heaven"	"and earth"	"the sea, and all that therein is"	"keepeth truth for ever", see Psa. 119:142,151
Act. 4:24	"God ... Lord, thou art God" (despotas o Theos)	"which hast made"	"heaven"	"and earth"	"and the sea, and all that in them is"	[these were believing Jews, already keeping sabbath]
Act. 14:15	"the living God" (ton Theon ton zonta)	"which made"	"heaven"	"and earth"	"and the sea, and all things that are therein"	"preach unto you that ye should turn from these vanities" [Paul preached for the Gentiles to turn (repent) unto the True Creator & keep sabbath, see Act. 15:14-21]
Col. 1:16,23	"by him" (Jesus)	"created"	"that are in heaven"	"and that are in earth"	"were all things"	"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;"
Rev. 10:6,11	"him that liveth for ever and"	"created"	"heaven, and the things that therein are"	"and the earth, and the things"	"and the sea, and the things which are"	"prophecy again before many peoples, and nations, and tongues, and kings."

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	ever, who"			that therein are"	therein"	
Rev. 1:10, 14:6-7,12	"Fear God" (phobeth e ton Theon)	"that made"	"heaven"	"and earth"	"and the sea, and the fountains of waters"	"worship him", "give glory to him", "the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus", "in the Spirit on the Lord's day", "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,"
See the many other texts which share similar thoughts: Gen 14:19,22; Deut. 10:14; 2 Ki. 19:15; 1 Chr. 29:11; 2 Chr. 2:12; Ezr. 5:11; Psa. 69:34, 115:15, 121:2, 124:8, 134:3, 135:6; Isa. 37:16, 40:12; Jer. 32:17, 51:15-16; Mat. 11:25; Luk. 10:21; &c. See Isa. 66:22-23, that all flesh will come to "worship" before God from "sabbath to sabbath".						

QUESTION: IF THE SEAL OF GOD, FOUND IN HIS LAW, IS THE 7TH DAY, THE SABBATH OF THE LORD, THEN WHAT IS THE MARK OF THE BEAST?

The Mark (or Sign) of the Beast (Rev. 13:1-2), is simply the opposition to those who "keep the commandments of God and the faith of Jesus" (Rev. 14:12), "who did no sin" (1 Pet. 2:22; sin being the transgression of the law; 1 Jhn. 3:4; Rom. 7:7; Jam. 2:10-12)), and in relation to the specific command of "the Lord's Day" (Rev. 1:10; Isa. 58:13), wherein God is made known to be the maker "heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:7) So what is it that the worshippers of the Beast (nation-state; creation rather than Creator) do? They transgress God's law for their own vain traditions, as think they can change God's immutable spiritual (Rom. 7:14) Law of Ten Commandments and the time of it, and turn their backs upon the Law of God and the Ten Commandments, and worship the "sun" (creation) in the "east" (a sun-day), an "golden" "idol" of men's traditions, and take up vain thoughts (frontlets, forehead) and vain actions (hands):

[A.] Dan_7:25 And he shall speak great words against the most High, and shall wear out the saints **of the most High, and think to change times and laws:** and they shall be given into his hand until a time and times and the dividing of time.

[B.] Pro_24:21 My son, fear thou the LORD and the king: and **meddle not with them that are given to change:**

[C.] Eze_8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about **five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.**

[D.] Exo 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, **make us gods,** which shall go before us; **for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.**

Exo 32:2 And Aaron said unto them, Break off the **golden** earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

Exo 32:3 And all the people brake off the **golden** earrings which were in their ears, and brought them unto Aaron.

Exo 32:4 And he received them **at their hand,** and fashioned it with a graving tool, after he had **made it a molten calf:** and they said, **These be thy gods, O Israel, which brought thee up out of the land of Egypt.**

Exo 32:5 And when Aaron saw it, **he built an altar before it;** and Aaron made proclamation, and said, **To morrow is a feast to the LORD. (They claimed to worship JEHOVAH by this golden idol, while Moses (type of Jesus) was away up in the high mountain with God (as Jesus is with the Father now in Heaven))**

[E.] Dan 3:1 Nebuchadnezzar the king **made an image of gold,** whose height was **threescore** cubits, and the breadth thereof **six** cubits: he set it up in the plain of Dura, in the province of **Babylon. (60x6x6)**

Dan 3:2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of **the image** which Nebuchadnezzar the king had set up.

Dan 3:3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were **gathered together unto** the dedication of **the image** that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. **(an image of a man, without God's Holy Spirit, is the "image" of a "beast"; Dan. 4:16)**

Dan 3:4 Then an herald cried aloud, **To you it is commanded, O people, nations, and languages, (counterfeit herald message, opposing 3 angels; Rev. 14:6-12, 16:13)**

Dan 3:5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye **fall down** and **worship the golden image** that Nebuchadnezzar the king hath set up: **(to "fall down" is to "sin", or transgress God's law; Psa. 36:12; Eze. 44:12; Hos. 5:5; 1 Jhn. 3:4)**

Dan 3:6 And whoso falleth not down and **worshippeth** shall **the same hour** be cast into the midst of a burning fiery furnace. **(“fall”, Mat. 4:9; ‘hour, and the power of darkness “, Luk. 22:53; “hour”, Rev. 3:10, “hour”, “to try them”; Rev. 17:12)**

[F.] Psa_115:4 Their **idols** are silver and **gold, the work of men's hands.** (see also Psa. 135:15; Isa. 31:7; therefore, those Sealed by God, are to love God's Commandments above "gold" (Psa. 119:127), choosing to have the Father's name in our foreheads (frontlets), Pro. 22:1; Mat. 23:17, Jesus is the Temple)

[G.] Exo 31:15 Six days may work be done; but in **the seventh is the sabbath of rest, holy to the LORD:** whosoever doeth any work in the sabbath day, **he shall surely be put to death.**

Exo 31:16 Wherefore the children of Israel shall **keep the sabbath,** to **observe the sabbath** throughout their generations, for **a perpetual covenant.**

Exo 31:17 **It is a sign** between me and the children of Israel for ever: for in six days **the LORD made heaven and earth, and on the seventh day he rested,** and was refreshed.

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[H.] Deu_6:8 And thou shalt **bind them [God's Law of Ten Commandments; Deut. 5:6-21] for a sign upon thine hand**, and they shall be **as frontlets between thine eyes**.

[I.] Deu_11:18 Therefore shall ye **lay up these my words in your heart and in your soul**, and **bind them for a sign upon your hand**, that they may be **as frontlets between your eyes**.

QUESTION: DIDN'T PAUL SAY, IN HEBREWS 7:12, THAT THE LAW OF GOD, THE TEN COMMANDMENTS, WAS CHANGED?

No. Anyone who thinks so, errs tremendously, if they say that Hebrews 7:12 teaches that the Ten Commandments were to be changed (see Psa. 89:34; Isa. 42:21; Mat. 5:17-20; Rom. 3:31). Hebrews 7 is specifically speaking about the law of the priesthood being changed, which was made after a carnal commandment (Heb. 7:26), not God's spiritual (Rom. 7:14) law of Ten Commandments.

Heb 7:12: For **the priesthood being changed**, there is **made of necessity a change also of the law**.

Read the entire context of Hebrews 7:1-28, which is about "priesthood", and the change of the law regarding it, from Aaronic (Levitical) to Melchizedic, not God's Law of Ten Commandments, neither the 7th day the Sabbath:

Heb. 7:1, Melchizedek, priest	Heb. 7:3 priest	Heb. 7:10 Melchizedek
Heb. 7:5 , Levi, office of priesthood, have a commandment to take tithes of the people according to the law (no such law exists in the Ten Commandments)	Heb. 7:11 levitical priesthood (for under it the people received the law) [The Ten Commandments existed before there was a Levitical priesthood, and God Himself spake and wrote the Ten Commandments and was not given by or under a mediator, least of all Levite priests], priest, order, Melchizedek, order, Aaron	Heb. 7:12 priesthood being changed, there is made of necessity a change also of the law [What is the contextual law, singular, being changed, altered? Law of priesthood from Levitical and Aaronic to Melchizedical]
Heb. 7:13 attendance at the altar	Heb. 7:14 priesthood	Heb. 7:15 Melchizedek, priest
Heb. 7:16 law of carnal commandment [God's Ten Commandments are all spiritual, Rom. 7:14]	Heb. 7:17 priest, order, Melchizedek	Heb. 7:18 disannulling of the (singular) commandment
Heb. 7:19 law made nothing perfect	Heb. 7:20 priest (supplied)	Heb. 7:21 priests, oath, order, Melchizedek
Heb. 7:23 many priests	Heb. 7:24 an unchangeable priesthood	Heb. 7:25 liveth to make intercession
Heb. 7:26 high priest	Heb. 7:27 high priests, offer up sacrifice	Heb. 7:28 the law maketh men high priests [search the Ten Commandments (Exo. 20:1-17), no such commandment about priests exists therein], oath, consecrated
Heb. 7 never once mentions The Ten Commandments or sabbath commandment, though it does speak of sins, which are transgression of God's eternal law of Ten Commandments (1 Jhn. 3:4; Rom. 7:7; Exo. 20:1-17), which Jesus would keep (Jhn. 15:20), example (1 Pet. 2:21) & magnify (show the true scope, see Mat. 5, etc; Isa. 42:21).		
We still need Jesus to be our priest and high priest, ministering in the Heavenly Sanctuary above, for sin still is transgression of the law of God.		

QUESTION: DIDN'T JESUS ONLY MEET WITH THE DISCIPLES UPON THE FIRST DAY OF THE WEEK, AND SAME FOR THE DISCIPLES AFTER JESUS ASCENDED?

No. While Jesus did meet together with some of the disciples upon "the first [day] of the week" in a **singular** instance (**Mar. 16:9,12; Luk. 24:13-32; Jhn. 20:1,11-17**), fulfilling the "wavesheaf" and "firstfruits" of Leviticus 23:9-14; 1 Cor. 15:20,23. There is no weekly recurring event in those verses. It was a one time event, after Jesus' resurrection, in fulfillment of prophecy and typology of a yearly event. Yet, even in those instances, the hearts of Jesus' followers were in a state of sadness (Luk. 24:27) & unbelief (Luk. 24:25). They had been through a "Great Disappointment" at nearing the ending of the 70 weeks (457 BC - AD 31; half-way through the final week, AD 31 - AD 34), just as another group would go through a "Great Disappointment" at nearing the end of the 1,335 (AD 508 - AD 1843/44), and 2,300 (457 BC - AD 1843/44), of which the 70 weeks formed the first part ("determined"; Dan. 9:24).

Jesus also met with the disciples at the end of the "first day of the week" when **it became the second day of the week**, in the upper room, after the two from Emmaus had met Jesus asking him to "Abide with us: for it is toward evening, and the day is far spent." (Luk. 24:29), and afterward made their way back to Jerusalem as the sun set (7+ miles going uphill in the dark), and entered after the sun had set, at "evening" (Mar. 1:32), beginning the second day, and this too was a one time event, not a weekly occurrence:

Joh_20:19 Then **the same day at evening**, being the first day of the week, **when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst**, and saith unto them, Peace be unto you.

Jesus afterwards, and over a week later, met with them again in the upper room, not on the "first" or even second day of the week, but rather the third day of the week (inclusive):

Joh_20:26 And **after eight days** again his disciples were within, and Thomas with them: **then came Jesus, the doors being shut, and stood in the midst**, and said, Peace be unto you.

1 ST MONTH - ABIB/NISAN; Exo. 12:2, 13:4, 23:15, 34:18; Deut. 16:1; Neh. 2:1; Est. 3:7, TIME OF THE PASSOVER IN JESUS' DAY; 1 Cor. 5:7						
Week Day 1	Week Day 2	Week Day 3	Week Day 4	Week Day 5	Week Day 6 (preparation day; Exo. 16:5)	Week Day 7 (The Sabbath of the LORD; Gen. 2:13; Exo. 20:8-11)
						1 st Day of the Month, New Moon feast; Psa. 81:3
2 nd Day of the Month	3 rd Day of the Month	4 th Day of the Month	5 th Day of the Month	6 th Day of the Month	7 th Day of the Month	8 th Day of the Month Jesus at Lazarus', Mary's and Martha's house in Bethany on Mount of Olives; Jhn. 12:1
9 th Day of the Month	10 th Day of the Month	11 th Day of the Month Jesus comes back, the	12 th Day of the Month	13 th Day of the	14 th Day of the Month; Jesus	15 th Day of the Month; 1 st Day Of Unleavened

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Jesus Triumphant Entry into Jerusalem, "the next day" from leaving Lazarus' house, Hosanna! - Jhn. 12:12,13; Mat. 21:10; Mar. 11:11, goes to the Temple, and after looking around, leaves, since it was close to evening back out unto Mt. Olivet.	Jesus comes back, curses the fig tree, goes to the Temple, and cleanses the Temple [last] time of the Money Changers - Mat. 21:12,13,17; Mar. 11:12,15,16,17,19, and Jesus goes back out.	Fig tree is withered up from the roots, goes to the Temple, and has the final teachings to the Pharisees, etc - Mat. 21:18,23; Mar. 11:20,27. This was the "two days" before the "Passover" - Mat. 26:1-2; Mar. 14:1; Luk. 21:37-38, 22:1. Jesus tells the Jewish nation, that their house is forever left desolate, no more fruit again - Mat. 23:37-39; Luk. 13:32-35. Jesus said, that He still had to do "cures" and "cast out devils" "to day, tomorrow and the third day" and be done - Luk. 13:32,33 Jesus had been "daily" in the Temple - Mat. 26:55; Mar. 14:49; Luk. 19:47, 22:53; Jhn. 18:20] the "to day" Luk. 12:32,33	The "tomorrow" Luk. 13:32,33	Month The "Third Day" Luk. 13:32,33, being done with His ministry. Spends this night with the Disciples in the upper room, and New Covenant Meal. 3 Days & 3 Nights (Jon. 1:17; Mat. 12:40 1st Evening Part - Mat. 26:31,34; Mar. 14:27,30	Crucified time of the morning sacrifice (Mar. 15:5), and dies at the time of the evening sacrifice (Mat. 27:46; Mar. 15:34). He is the Passover, Lev. 23:4-8; 1 Cor. 5:7; Gather twice as much, Christ Jesus the anti-typical Manna, Exo. 16:25,26 The "spices" "had been" (Mar. 16:1) purchased sometime after the Crucifixion and before burial so that they could "prepare" (Luk. 23:56) them to bring on the "first [day] of the week" (Luk. 24:1), even as we see Joseph of Arimathea doing for the linen (Mar. 14:46) 1st Morning [Light] Part - Mat. 27:21; Mar. 15:1	Bread, Feast; Lev. 23:6-8 (Festal sabbath combines with God's Sabbath, High Sabbath; Jhn. 19:31. Jesus in the Tomb, Resting on Sabbath; Luk. 23:54,56; Mat. 28:6. Begin counting 7 Sabbaths unto Pentecost (49 days, +1); Lev. 23:15-22 (Sabbath 1) Jesus remained in the Tomb all Sabbath - anti-type Manna - Exo. 16:29,30 The Disciples were keeping the Sabbath according to the Commandment - Exo. 20:8-11; Luk. 23:54,56 2nd Evening and 2nd Morning Parts - Mat. 27:58-66, 28:1; Mar. 15:42-47; Luk. 23:52-53,54; Jhn. 19:38-42
16 th Day of the Month; 2 nd Day Of Unleavened Bread, Feast; Lev. 23:6-8 Christ Jesus, preserved and Risen - Anti-type Manna - Exo. 16:32-34 3rd Evening and 3rd Morning Parts, Christ Risen and shown alive - Mat. 28:1-10; Mar. 16:2-20; Luk. 24:1-29; Jhn. 20:1-23 Jesus was walking with the disciples on the Road to Emmaus on the "first [day] of the week", as the day was closing out, being "the third day since these things" were done Luk. 24:21, One time.	17 th Day of the Month; 3 rd Day Of Unleavened Bread, Feast; Lev. 23:6-8 Jesus goes invisibly with the two from Emmaus back to Jerusalem and enters the upper room, unseen, with them and appears in the Evening - Luk. 24:29,35 [Day 1 inclusive] One time event.	18 th Day of the Month; 4 th Day Of Unleavened Bread, Feast; Lev. 23:6-8 [Day 2 inclusive] [Day 1 exclusive]	19 th Day of the Month 5 th Day Of Unleavened Bread, Feast; Lev. 23:6-8 [Day 3 inclusive] [Day 2 exclusive]	20 th Day of the Month 6 th Day Of Unleavened Bread, Feast; Lev. 23:6-8 [Day 4 inclusive] [Day 3 exclusive]	21 st Day of the Month; 7 th Day Of Unleavened Bread, Feast; Lev. 23:6-8 (Festal sabbath) [Day 5 inclusive] [Day 4 exclusive]	22 nd Day of the Month (Sabbath 2) [Day 6 inclusive] [Day 5 exclusive]
23 rd Day of the Month [Day 7 inclusive] [Day 6 exclusive]	24 th Day of the Month [Day 8 inclusive] [Day 7 exclusive]	25 th Day of the Month [Day 9 inclusive] [Day 8 exclusive] "after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst" Jhn. 20:26 - One time.	26 th Day of the Month [Day 9 exclusive]	27 th Day of the Month	28 th Day of the Month	29 th Day of the Month Sabbath 3 ... &c)
30 th Day of the Month	Jesus met with them for 40 days , & 10 days just before Pentecost (1 st day of the week), the 5th day of the week (Act. 1:3,6-9,15). One time event.					

QUESTION: DID JESUS TELL US TO REMEMBER THE FIRST DAY OF THE WEEK IN HONOUR OF THE RESURRECTION?

No. Jesus, by the Holy Ghost, through Paul, spoke of Baptism (one time event) for remembering the Resurrection of Jesus, see Romans 6:1-11.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:3 Know ye not, that so many of us as were **baptized into Jesus Christ were baptized into his death?**

Rom 6:4 Therefore **we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**

Rom 6:5 For **if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:**

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Rom 6:6 Knowing this, that **our old man is crucified with him**, that the body of sin might be destroyed, that **henceforth we should not serve sin**.

Rom 6:7 For he that is dead is freed from sin.

Rom 6:8 Now **if we be dead with Christ, we believe that we shall also live with him**:

Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 **Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord**.

QUESTION: AREN'T WE TO REMEMBER THE RESURRECTION ON THE FIRST DAY OF THE WEEK AND PARTAKE OF THE LORD'S SUPPER?

Not necessarily, as Jesus gave the Lord's Supper on the 6th day, at evening (aka Thursday night); Luk. 22:7-34. Paul states it was in remembrance of the "death" (6th Day), and they could partake "as oft[en] as [they] drink it" or "eat" in remembrance of that sacrifice, which could be on any day, or any time of the year. It can be done seasonally (4 times in the year), as God is the God of order and seasons (Ecc. 3:1). A general principle is not too often (become common) and not too few (become forgotten), but be temperate (1 Cor. 9:25):

1Co 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus **the same night in which he was betrayed took bread**:

1Co 11:24 And when he had given thanks, he brake it, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me**.

1Co 11:25 **After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me**.

1Co 11:26 For **as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come**.

1Co 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be **guilty of the body and blood of the Lord**.

1Co 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, **not discerning the Lord's body**.

Furthermore, why do many Christians keep a vain tradition, where **no** command exists, as a weekly Sunday (which is Roman time (midnight to midnight), not scriptural time (even unto even)), and ignore what Jesus specifically **commanded** be done in regards the washing of the feet (Jhn. 13:12-17)?

Joh 13:12 So after **he had washed their feet**, and had taken his garments, and was set down again, he said unto them, **Know ye what I have done to you?**

Joh 13:13 **Ye call me Master and Lord: and ye say well; for so I am**.

Joh 13:14 If I then, **your Lord and Master, have washed your feet; ye also ought to wash one another's feet**.

Joh 13:15 For **I have given you an example, that ye should do as I have done to you**.

Joh 13:16 **Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him**.

Joh 13:17 **If ye know these things**, happy are ye if ye **do** them.

QUESTION: DIDN'T PAUL & THE DISCIPLES MEET ON "THE FIRST DAY OF THE WEEK" REGULARLY TO PARTAKE OF THE LORD'S SUPPER, AS IN ACTS 20:7?

No. **See - ACTS 20:7** - <https://archive.org/details/acts-20-vs-7-nutshell-image>

Act 20:7 And **upon the first day of the week**, when the disciples came together to **break bread**, Paul preached unto them, **ready to depart on the morrow**; and **continued his speech until midnight**.

Act 20:8 And there were **many lights** in the upper chamber, **where they were gathered together**.

Act 20:9 And there sat in a window a certain young man named Eutychus, being fallen **into a deep sleep**: and as Paul was **long preaching**, he sunk down with **sleep**, and fell down from the third loft, and was taken up dead.

Act 20:10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

Act 20:11 **When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed**.

Act 20:12 And they brought the young man alive, and were not a little comforted.

Act 20:13 And we went before to ship, and sailed unto **Assos**, there intending to take in **Paul: for so had he appointed, minding himself to go afoot**.

Act 20:14 And when he met with us at Assos, we took him in, and came to Mitylene.

Act 20:15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

Act 20:16 For **Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost**.

[01.] Acts 20:7 is a one time event. There is no weekly occurrence or event here. The event is recorded, showing Paul was leaving them for a reason, and a special miracle occurred.

[02.] Acts 20:7 shows that it was at **night** time, "many lights", "unto midnight", "sleep", "long preaching", "morrow", and thus was a **'Saturday night'** (after the 7th day the Sabbath was over, ending in the evening time, become the "first [day] of the week"). The koine Greek is even more specific, showing that the time was during the 7 weeks leading up to Pentecost, wherein multiple sabbaths (plural; σαββάτων) were being counted by all. The physician Luke (Colossians 4:14) is the author of Acts (see Luke 1:1-4; Acts 1:1-3), and was the one with the Apostle Paul (Romans 1:1, 11:13; 1 Corinthians 1:1, 9:1-2, 15:9; 2 Corinthians 1:1, 12:12; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1 Timothy 1:1, 2:7; 2 Timothy 1:1, 11; Titus 1:1) on many of his journeyings (2 Timothy 4:11). Luke, himself, never once designates the "first [day] of the week" as "the sabbath" (the 7th day), or even a replacement for "the sabbath", or that the sabbath was no longer "holy", or to be kept as such by the follower of God, or no longer the (4th) "commandment" of God (Exodus 20:8-11; Deuteronomy 5:12-15) to be obeyed by Christians (Jews & Gentiles), in either the Gospel of

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Luke, or the book of Acts of the Apostles, which records the entire history from the time of Jesus to the time of the death of Paul in Rome (Acts 28:16,30; 2 Timothy 4:6-8). Luke simply calls the day (Luke 24:1; Acts 20:7) the "first", even as the people of God have from the beginning.

[03.] Luke, having been with Paul so long, never states or intimates that Paul had ever identified the "first [day]" as "the sabbath", or a replacement thereof, or that the sabbath was no longer "holy", or to be kept as such by the follower of God, or no longer the (4th) "commandment" of God (Exodus 20:8-11; Deuteronomy 5:12-15) to be obeyed by Christians (Jews & Gentiles), or that Paul had identified the "first [day]" as "the Lord's day" (Revelation 1:10; really the 7th day the sabbath of the LORD, see Isaiah 58:13; Mark 2:27; &c.) anywhere in his (Luke's) Gospel, or the Acts.

[04.] Luke never identifies the "first [day] of the week" as "the Lord's day" anywhere in the Gospel of Luke or the book of the Acts.

Act 20:7 GNT TR **ἐν δὲ τῇ μιᾷ τῶν σαββάτων** συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον ὁ παῦλος διελέγετο αὐτοῖς μέλλων ἐξίεναι τῇ ἐπαυρίῳ παρέτεινεν τε τὸν λόγον μέχρι μεσονυκτίου

[05.] Luke makes direct mention of the "first [day] of the week" only 2 times; once in his (Luke's) Gospel (Luke 24:1), and once in the Acts (Acts 20:7). There is an intimation (through calculation) with "Pentecost", which anti-typically was a one time event (typologically, a yearly, not a weekly), being upon the "first [day] of the week", having been 50 days since Jesus arose from the dead, ("first [day] of the week") the fulfillment of the "firstfruits" or "wave sheaf" (Leviticus 23:9-22; Psalms 133:1-3; Matthew 28:1,6; Mark 16:2,6; Luke 24:1-6; John 20:1-18; Romans 5:5; Revelation 5:6; Isaiah 26:19; Matthew 27:50-54; Psalms 68:17-20; Ephesians 4:8-10; 1 Corinthians 15:20-23; Psalms 24:1-10)). Neither Luke, nor Paul, state or intimate that those ever refer to a weekly, or cyclical event that was to occur among the believers in Christ Jesus, as the 7th day, the sabbath of the LORD always was since the beginning (Genesis 2:1-3; Exodus 20:8-11) all the way into the New Heavens and New Earth (Isaiah 66:22-23). Additional intimations of the "first [day]" are included when Luke records that the disciples met "daily" (Acts 2:46-47, 5:42, 6:1, 16:5, 20:31), 17:11,17) and with Jesus for "forty days" (Acts 1:3,9) just before He ascended to the 3rd heaven (2 Corinthians 12:2,4) from the Mount of Olives (Luke 24:51,53, "continually"), which 40th day from firstfruits, was also not a "first [day]" gathering, but rather a middle of the week event (5th day, aka 'Thursday' commonly, not technically). See also other times (differing days of the week) when both Jews and/or Christians (Jews/Gentiles) met together (Matthew 26:55; Mark 14:49; Luke 22:53, 24:33,36; Acts 19:9; Hebrews 3:13) for varying purposes. Both John 20:19,26, along with Luke 24:1-49 reveal that the disciples met on the 2nd day of the week (first evening at sunset), and on the third and later days in that upper room ("And after eight days again" (John 20:26), and no matter how that is calculated, inclusive or exclusively, it cannot ever land upon "the first [day] of the week"). There is also an semi-unknown day (it was upon any day of the week other than the Sabbath (they went fishing at night; John 21:1,3-4)) that the disciples met with Jesus after his resurrection in John 21:1-25. These latter details reveal that the body of believers of God may gather on any and every day of the week with no injunction anywhere found in scripture against such. Yet, none of the extra gathering is to be a replacement or a nullification of necessary obedience (by God's grace through faith, and in the Holy Spirit) to keeping the 7th day, the sabbath of the LORD thy God, holy. **As for instance:** a church business meeting on the 1st day (generally Sunday, though not technically) with a devotional, and prayer or a 2nd or 3rd day (generally Monday and Tuesday) gathering for song practice or other outreach activity, or a 4th day (generally Wednesday) prayer meeting, or a 5th day (generally Thursday) social gathering or potluck, or a 6th day (generally Friday) vespers, etc (wedding, feast, funeral, function, and so on) does not break the commandment, or given reason to ignore it. The evil is not the gathering together on any day of the 7 of the week, but the sin is in the neglecting the specific obedience to the 4th commandment (which covers all 7 days of the week) and desecrating the holiness of the 7th day.

[06.] Luke specifically records the word "sabbath" (the 7th day) 27 times (actually 29 times, with the koine Greek of Luke 24:1; Act 20:7 considered); Luke 4:16,31, 6:1,2,5,6,7,9, 13:10,14(x2),15,16, 14:1,3,5, 23:54,56; Acts 1:12, 13:14,27,42,44, 15:21, 16:31, 17:2, (3 consecutive sabbaths) 18:4 ("every sabbath"; also vs 11, a "year and six months", which is 52 weeks + 26 weeks, being 78 consecutive sabbaths met together on by both Jew and Gentile with the Apostle Paul and others, and in Acts 18:23, "he had spent some time there" (several sabbaths); in Act 19:8, "for the space of three months" (12 sabbaths); in Acts 19:10, "continued by the space of two years" (104 sabbaths), "in Acts 19:22, "for a season" (several sabbaths), in Acts 20:3, "three months" (12 sabbaths), and in Acts 20:18,31, "all seasons, "a space of three years" (156 sabbaths)).

[07.] Neither Luke, nor Paul, state (explicitly, or implicitly) in any location (Gospel of Luke, Acts or Epistles of Paul) that Christians were to gather merely upon "the first [day] of the week" in honour of Christ's resurrection. Paul specifically records that Christians honour Christ's resurrection through an event, called "baptism" (Romans 6:1-23; Colossians 2:12).

[08.] The meeting of the "disciples" in Acts 20:7 is an evening or night meeting after the sun had set ("even, when the sun did set", see Mark 1:32, 11:19-20, 13:35-36; Matthew 27:45, 28:1; Mark 15:33; Luke 23:44; John 20:19; sunset is the 12th hour, John 11:9, the full day beginning with the "night" or "evening"; Genesis 1:5,8,13,19,23,31, &c.), signifying the previous day, the sabbath, the 7th day (Acts 20:6, the end of the "seven days" in "Troas"), was ended ("ready to depart on the morrow (next day at sunrise)" (vs 7,10)), "continued his (Paul's) speech until midnight" (12 o'clock AM (Mark 13:35; Luke 22:53, "power [strength] of darkness" (darkest part of the night time)), (vs 7)), "there were many lights in the upper chamber" (vs 8), "Eutychus, being fallen into a deep sleep ... sunk down with sleep" (vs 9), "Paul was long preaching" (vs 9), "come up again, and had broken bread, and eaten, and talked a long while, even till break of day" (vs 10, "break of day", see also 2 Samuel 2:32; Song of Solomon 2:17, 4:6). No meeting took place on 'Sunday morning', but rather what is commonly called "Saturday night", from sundown until midnight and beyond.

[09.] There is no continual or ongoing pattern in Acts 20:7 (and context) of a weekly "first [day]" meeting of "disciples". It is instead a single instance of a special night meeting with those of a single city and/or congregation, to conclude a farewell with Paul (Acts 20:7, whom they would more than likely never see again like Acts 20:36-38), of which there is also the record of a special event; the raising of Eutychus (Acts 20:9-12).

[10.] Paul, being "ready to depart [from Troas] on the morrow ... minding himself to go afoot by foot [to Assos, then from there, by boat to Mitylene]" (Acts 20:7,13-14), being commonly known as 'Sunday morning', thus walks some 19-20ish miles distance (a non-Sabbath day's journey; see Acts 1:12) to meet with those who went ahead of him by boat. There is no "Sunday" (morning) service in Acts 20:7 (and context).

[11.] The "disciples" met to eat food, or "break bread" (vs 7,11; koine Greek, "κλάσαι ἄρτον [klasai arton]", "κλάσας ἄρτον [klasas arton]"), a phrase commonly used to mean a simple daily 'common fellowship meal' (see Luke 24:35 ("κλάσει τοῦ ἄρτου" [klasei tou artou]); Acts 2:42,46, ("κλάσει τοῦ ἄρτου" [klasei tou artou], "κλῶντες τε κατ' οἶκον ἄρτον" [klwntes te kat oikon arton]) "breaking of bread", "breaking bread from house to house") and sometimes a reference to "the Lord's supper" (1 Corinthians 11:20; see 1 Corinthians 10:16, "the bread which we break, is it not the communion of the body of Christ" ["τὸν ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν" ["ton arton on klwmen ouchi koinwnia tou swmatos tou Christou estin"])), when the context speaks of the things which go along with the breaking of the bread in that supper. The context of Acts 20:7 lacks those additional things and phrases which accompanied "the Lord's supper":

[I] "cup" (Exodus 24:11 ("drink"); 1 Chronicles 28:17; Jeremiah 52:9; Matthew 26:27; Mark 14:23; Luke 22:17,20; 1 Corinthians 10:16,21, 11:25-29);

[II] "fruit of the vine" (pure juice of the grape; Matthew 26:29; Mark 14:25; Luke 22:18; 1 Corinthians 10:16 ("blessing"));

[III] "Lord's table" (Exodus 35:13, 39:36; Leviticus 24:6; 1 Kings 7:48; 2 Chronicles 4:19, 13:11, 29:18; Ezekiel 41:22; Malachi 1:7,12; 1 Corinthians 10:21);

[IV] "Lord's supper" (1 Corinthians 11:20,21; Luke 22:20; John 13:2,4, 21:20; Revelation 19:9);

[V] "wash the disciples feet" (John 13:5-17);

[VI] "towel" (John 13:4,5);

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[VII] "bason" (John 13:5);

[VIII] "water" (John 13:5);

[IX] "servant ('service')" (John 13:16);

[X] "blood" (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 9:11-28);

[XI] "testament" (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 9:11-28);

[XII] the significance of the "Lord's supper" was not to show the resurrection, but rather the "Lord's death" (1 Corinthians 11:26).

[12.] Even if someone would like to 'assume' into the text a pattern or continual weekly meeting on the "first [day]", why then do they not follow the exact 'pattern' (actual record) set out therein (Acts 20:6-14), wherein a 'Saturday night' meeting takes place, from sunset until midnight, in an upper loft of a house, with the preacher continuing to preach the whole time, with some time taken for a meal around midnight, with the pastor taking a long walk the following morning to their next meeting in a differing city?

[13.] If one really desires to study Acts 20:7, they must begin in Acts 13 and read all those chapters to get the best picture. In short: (Acts 20:7, is a final farewell visit by Paul, who was going around "confirming the churches", and always preached on Sabbath (Read Acts 13:14,27,42,44, (14:15-16, to keep the Sabbath; Exodus 20:11) 15:21, 16:13, 17:2, 18:4, (20:6, 21:4, 28:14; Paul always waited the full week out (Acts 16:12-13), sometimes exactly seven days (Acts 20:6), so that he could keep the Sabbath with fellow Jews, & Proselytes & Christians (see Acts 2:10; 13:16,26,42-50, 14:1,2,8,15-16,20-23,26-28, 15:16-17,19,21,41, 17:1-2,4,12,17,44, 18:4,8,11, 19:8-10,17, 20:21) and preach the gospel upon that sacred day (Acts 17:2), just as Jesus had; Luke 4:16-21; see also at Troas - 2 Corinthians 2:12; 2 Timothy 4:13), and in this instance, after Sabbath was complete, they met again and continued in fellowship and preaching, and had a final farewell unto Paul and the others that were with him.

QUESTION: DIDN'T PAUL & THE DISCIPLES MEET ON "THE FIRST DAY OF THE WEEK" REGULARLY TO TAKE UP A COLLECTION IN THE OFFERING PLATE, AS IN 1 COR. 16:2?

No. See 1 CORINTHIANS 16:2 - <https://archive.org/details/1-corinthians-16-vs-2-nutshell-image>

1Co 16:1 Now concerning **the collection for the saints**, as I have given order to the churches of Galatia, even so do ye.

1Co 16:2 **Upon the first day of the week** let **every one of you lay by him in store, as God hath prospered him**, that there be **no gatherings when I come**.

1Co 16:3 And **when I come**, whomsoever ye shall approve by your letters, **them will I send to bring your liberality unto Jerusalem**.

1Co 16:4 And if it be meet that I go also, they shall go with me.

1 Corinthians 16:2 GNT TR - **κατὰ μίαν σαββάτων** ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἂν εὐδοῶται ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται

[01.] 1 Corinthians 16:2, says nothing of a regular weekly meeting by anyone on "the first [day] of the week", at 'church', 'synagogue' or any other location.

[02.] The Apostle Paul (Romans 1:1, 11:13; 1 Corinthians 1:1, 9:1-2, 15:9; 2 Corinthians 1:1, 12:12; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1 Timothy 1:1, 2:7; 2 Timothy 1:1,11; Titus 1:1) never once designates the "first [day] of the week" as "the sabbath" (the 7th day), or even a replacement for "the sabbath", or that the sabbath was no longer "holy", or to be kept as such by the follower of God, or no longer the (4th) "commandment" of God (Exodus 20:8-11; Deuteronomy 5:12-15) to be obeyed by Christians (Jews & Gentiles), in any part of the book of Acts of the Apostles, which records the entire history from the time of Jesus to the time of the death of Paul in Rome (Acts 28:16,30; 2 Timothy 4:6-8), or in his Epistles (Romans to Hebrews). Paul simply calls the day the "first", even as the people of God have from the beginning.

[03.] Paul never identifies the "first [day] of the week" as "the Lord's day" (Revelation 1:10; really the 7th day the sabbath of the LORD, see Isaiah 58:13; Mark 2:27; &c.) anywhere in the book of the Acts or his Epistles (Romans to Hebrews).

[04.] Paul in the book of Acts, and in his Epistles (Romans to Hebrews) meets with Jews, Gentiles and Christians upon the "sabbath" (the 7th day) many times (Acts 13:14,27,42,44, 15:21, 16:31, 17:2, (3 consecutive sabbaths) 18:4 ("every sabbath"; also vs 11, a "year and six months", which is 52 weeks + 26 weeks, being 78 consecutive sabbaths met together on by both Jew and Gentile with the Apostle Paul and others, and in Acts 18:23, "he had spent some time there" (several sabbaths); in Act 19:8, "for the space of three months" (12 sabbaths); in Acts 19:10, "continued by the space of two years" (104 sabbaths), "in Acts 19:22, "for a season" (several sabbaths), in Acts 20:3, "three months" (12 sabbaths), and in Acts 20:7 (afterward, meets with the disciples again that night which begins the next day), and in Acts 20:18,31, "all seasons, "a space of three years" (156 sabbaths)), and in Romans to Philemon (Romans 1:18, 2:26-27, 3:31, 6:1-23, 7:7,12,14,16, 8:4-14, 9:6-8,27,31,32, 11:1-36, 12:1,2,5,9, 13:8-14, 15:1-27, 16:17-19; 1 Corinthians 9:21; Ephesians 6:2; 1 Timothy 7:1-8; Galatians 2:18, 5:14; [01.] [Ex. 20:1-3] Acts 14:15-16, 24:14; 1 Corinthians 8:5-6; [02.] [Ex. 20:4-6] Acts 15:20, 17:29; 1 Corinthians 10:7,14, 12:2; 2 Corinthians 6:16; 1 Thessalonians 1:9; Galatians 5:20-21; Ephesians 5:5; Colossians 3:5; [03.] [Ex. 20:7] Romans 2:24; Colossians 3:8; Ephesians 5:4; 1 Timothy 6:1; [04.] [Ex. 20:8-11] Acts 13:14-16,42,44, 14:15-16, 15:21 (see Isaiah 56:6) , 16:13, 17:2 (compare Luke 4:16), 18:4,7 (see John 16:2),11 (over 78 sabbaths kept consecutively, with Jews, Gentiles and whole city at least once); Hebrews 4:1-12 (especially vs 9; "rest" = koine Greek "σαββατισμός", "sabbatismos"), 10:25 (the Lord's day, the 7th day in weekly cycle and also the greater 'Day of the LORD', the 1000 years); [05.] [Ex. 20:12] Ephesians 6:1-3; Colossians 3:20; [06.] [Ex. 20:13] Romans 1:29,32, 13:8-10; [07.] [Ex. 20:14] Romans 13:8-10 Colossians 3:18-19; [08.] [Ex. 20:15] Romans 2:21, 13:8-10; Ephesians 4:28; [09.] [Ex. 20:16] Romans 13:8-10; Colossians 3:9; [10.] [Ex. 20:17] Romans 1:29,32, 7:7, 13:8-10; Ephesians 5:3; Colossians 3:5; Hebrews 13:5), Paul always magnifies the Law of God, the Ten Commandments to be kept by the Christian, and in Hebrews 4:1-12 shows that true sabbath-keeping continues from the beginning of the foundation of the world for the Christian).

[05.] Paul never states (explicitly, or implicitly) in any location (Acts or Epistles of Paul) that Christians were to gather merely upon "the first [day] of the week" in honour of Christ's resurrection. Paul specifically records that Christians honour Christ's resurrection through an event, called "baptism" (Romans 6:1-23; Colossians 2:12).

[06.] Paul makes direct mention of the "first [day] of the week" only 1 time in his Epistles (1 Corinthians 16:2), and also meets with some believers at an evening (night) meeting thereupon, as recorded by Luke (Acts 20:7). Paul never actually met with anyone, or preached, in the Corinthian church upon the "first [day] of the week" in the context of 1 Corinthians 16:1-10, even as he says, "For I will **not** see you now by the way ..." (vs 7).

[07.] In 1 Corinthians 16:2, (and context) neither did any of the believers meet together upon "the first [day] of the week", for the text in plain English reads, "let every one of you lay by him in store, as [God] hath prospered him", which is a personal matter to be done as an individual, in the privacy of their own homes or households, taking stock of their own personal goods. Even the koine (common) Greek reads just as emphatically, "ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἂν εὐδοῶται" [umon par [h]eautw tithetw thesaurizwn o ti an euodwtai]. The words are in the "singular" (ie. Individual persons), "let" (V-PAM-3S), "every one" (A-NSM), "lay" (V-PAM-3S), "him" (F-3DSM), "in store" (V-PAP-NSM), "as" (R-ASN), (Gr.) "ti" (X-ASN), "hath prospered him" (V-PPS-3S).

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[08.] The “in store” (θησαυριζων [thesaurizwn; G2343; V-PAP-NSM]) is not the collective ‘storehouse or treasury’ of the collective church body, but rather the individual and personal storage place of their own goods at their home and household. After the Sabbath was over, the individual persons, were to take inventory of their prosperity (given them by God), and put something extra (beyond their tithe/firstfruits and general offerings to God) aside for those in Jerusalem (vs 3), for Paul was determined to be thereby Pentecost (vs 8; see also Acts 18:21).

[09.] The special (extra, beyond tithe and general offerings, “as God hath prospered”) “collection” (vs 1), or “gatherings (of liberality)” (vs 2-3), are not commanded to be given by the believers in Corinth or Galatia (vs 1) at all seasons, or for all of time. The context of the special request for a collection to be taken later from individuals, was for those specifically in “Jerusalem” (vs 3), and no other place was mentioned. Why? It was because there was a “great dearth” (Acts 11:28), and many “poor” (Galatians 2:10; Romans 15:25-33) there. Paul, as he went about, and wrote, had asked believers in several places about this timely subject (2 Corinthians 1:15-16, 8:1-24, 9:1-5; Acts 11:27-30, 24:17; Romans 15:25-33; Galatians 2:1,10, 6:9-10). Paul, when he finally arrived in their area, would send specially chosen persons by those congregations to Jerusalem with those means (vs 3) that had already been put aside each week, all that time from the time Paul asked, for that purpose (vs 2). The event is recorded as an example of what can be done for special cases of emergency when they arise.

[10.] The Corinthian believers in 1 Corinthians 16:2 (and context) neither meet together for “the Lord’s Supper” (1 Corinthians 10:16-21, 11:20). The context even lacks those additional things and phrases which accompanied it:

[I] “cup” (Exodus 24:11 (“drink”); 1 Chronicles 28:17; Jeremiah 52:9; Matthew 26:27; Mark 14:23; Luke 22:17,20; 1 Corinthians 10:16,21, 11:25-29);

[II] “fruit of the vine” (pure juice of the grape; Matthew 26:29; Mark 14:25; Luke 22:18; 1 Corinthians 10:16 (“blessing”);

[III] “Lord’s table” (Exodus 35:13, 39:36; Leviticus 24:6; 1 Kings 7:48; 2 Chronicles 4:19, 13:11, 29:18; Ezekiel 41:22; Malachi 1:7,12; 1 Corinthians 10:21);

[IV] “Lord’s supper” (1 Corinthians 11:20,21; Luke 22:20; John 13:2,4, 21:20; Revelation 19:9);

[V] “wash the disciples feet” (John 13:5-17; 1 Timothy 5:10);

[VI] “water” (John 13:5);

[VII] “servant (‘service’)” (John 13:16);

[VIII] “blood” (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 9:11-28);

[IX] “testament” (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 9:11-28);

[X] the significance of the “Lord’s supper” was not to show the resurrection, but rather the “Lord’s death” (1 Corinthians 11:26).

[11.] The context even reveals that there was nothing that is associated with common congregational meeting. There was no:

[I] “worship” (Isaiah 66:23; Mathew 2:2; John 4:21,23-24; Acts 24:14; &c.);

[II] “temple” (Malachi 3:1; Acts 2:46, 3:1,2,3,8,10, 4:1, 5:20,21,24,25,42, 21:26-30, 22:17, 24:6,12,18, 25:8, 26:21, &c.);

[III] “Synagogue” (Mathew 13:54; Mark 1:21,23,29, 3:1, 5:22,36,38, 6:2; Luke 4:16,20,28,33,38, 6:6, 7:5, 8:41, 13:14; John 6:59, 9:22, 12:42, 18:20; Acts 6:9,

13:14,15,42, 14:1, 17:1,10,17, 18:4,7,8,17,19,26, 19:8, 22:19, 26:11; Revelation 2:9, 3:9);

[IV] “house to house” (Luke 10:7,38; Acta 2:46, 16:15, 20:20; 1 Timothy 5:13) or “upper room/chamber” (Mark 14:15; Luke 22:12; Acts 1:13, 9:37,39, 20:8);

[V] “meeting” (Isaiah 1:13) or “convocation” (Exodus 12:16; Leviticus 23:3,7,8,21,24,27,35,36; Numbers 28:18,25,26, 29:1,7,12);

[VI] “Lord’s Supper” (1 Corinthians 11:20,21; Luke 22:20; John 13:2,4, 21:20; Revelation 19:9);

[VII] “breaking of bread” [in simple fellowship or otherwise] (Luke 24:35; Acts 2:42,46, 20:7,11; 1 Corinthians 10:16, 11:20);

[VIII] “prayers” [collectively, or individually] (Acts 2:42, 10:4, 11:5, 12:12; Romans 1:9, 15:30; 1 Corinthians 11:4; 2 Corinthians 8:4; Ephesians 1:16, 6:18;

Colossians 1:3, 4:13,2; 1 Thessalonians 1:2, 3:10; 1 Timothy 2:1, 5:5; 2 Timothy 1:3; Philemon 1:4,22; Hebrews 5:7; 1 Peter 3:7,12; Jude 1:20; Revelation 5:8,

8:3-4);

[IX] “supplications” (2 Chronicles 6:21,39; Psalms 28:2,6, 31:2, 86:6, 116:1, 130:2, 140:6, 143:1; Jeremiah 3:21, 31:9; Daniel 6:11, 9:3,17,18,20,23; Hosea 12:4;

Zechariah 12:10; Acts 1:14; Ephesians 6:18; Philippians 4:6; 1 Timothy 2:1, 5:5; Hebrews 5:7; &c);

[X] “confession” [of sins to God, or faults to one another] (James 5:16; 1 John 1:9);

[XI] “tithe” (Genesis 14:20; Leviticus 27:30,31,32; Numbers 18:24,26,28; Deuteronomy 12:6,11,17, 14:22,23,28, 26:12; 2 Chronicles 31:5,6,12; Nehemiah

10:37,38, 12:44, 13:5,12; Amos 4:4; Malachi 3:8,10; Matthew 23:23; Luke 11:42, 18:12; Hebrews 7:5,6,8,9, &c (see “firstfruits”));

[XII] “offering” [general] (Malachi 3:4,8; Luke 21:4; Acts 24:17);

[XIII] collection “baskets” (Matthew 14:20, 15:37, 16:9-10; Mark 6:43, 8:8,19-20; Luke 9:17; John 6:13);

[XIV] church “storehouse” (Malachi 3:10);

[XV] singing, psalms or hymns (1 Chronicles 16:9; Psalms 95:2, 105:2; Ephesians 5:19; Colossians 3:16; James 5:13);

[XVII] “exhortation” (preaching and/or teaching) (Luke 3:18; Acts 13:15, 16:2, 20:2; Romans 12:8; 1 Corinthians 14:3; 2 Corinthians 8:17; 1 Thessalonians 2:3; 1

Timothy 4:13; 2 Timothy 4:2; Hebrews 12:5, 13:22);

[XVIII] reading from the word of God (Luke 4:16; Acts 13:15; 2 Corinthians 3:14; 1 Timothy 4:13);

[12.] Even if 1 Corinthians 16:2 is to be taken as a ‘pattern’ for weekly, or continual, behavior among Christians meeting for service in worship (which it shouldn’t be, as no one who incorrectly thinks to make it about a weekly gathering of the body of Christ Jesus into one place in a worship setting actually follow to the letter what is written therein), then what takes place therein, is persons staying at home, as individuals, on the “first [day] of the week”, and taking account of personal business of the house, after the Sabbath was over, to determine how much they have been prospered of God, so that they can later assist only those who are poor in the earthly city of Jerusalem during a time of want, as foretold by the

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prophet Agabus (Acts 11:28) and others, while all of the other things associated are left out altogether (singing, prayer, reading the word, preaching, teaching, exhorting, etc).

QUESTION: DIDN'T PAUL SAY IN ROMANS 14:1-23 THAT CHRISTIANS CAN MEET OR NOT MEET ANY DAY OF THE WEEK AS THE FULFILLING/REPLACING THE SABBATH COMMAND?

No. See ROMANS 14 - https://archive.org/details/romans-14_202111

Why Paul is not speaking of the Sabbath (the 7th day) in Romans 14.

Romans 14:5 - One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

This text is incorrectly used to teach that God regards not any specific day as Holy, such as the 7th Day the Sabbath of the LORD thy God (Genesis 2:1-3; Exodus 20:8-11). Yet:

- [01.]** the days spoken of are associated with eating/drinking, not eating/not drinking.
- [02.]** the matter (in context) is over those 'weak' and 'strong' in faith concerning eating/drinking (feasting/fasting) and days to do and not do those things on
- [03.]** the context deals with what "One man esteemeth", and not what God esteems (Isaiah 56:1-8, 58:13; Psalms 89:34) as permanent. God's word says, "... for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15). The unconverted Jews continually debated over such matters: (Matthew 9:14; Mark 2:18; Luke 5:33, 18:12)
- [04.]** the words for "sabbath", are not present in all of Romans 14, or all of Romans
- [05.]** the words for "the seventh day" are not present in all of Romans 14, or all of Romans
- [06.]** the words for "the Lord's day" are not present in all of Romans 14, or all of Romans
- [07.]** Romans 14 is in the context of Romans 13, which directly cites the latter (2nd) table of the Ten Commandments, for love to neighbour (Romans 13:8-10), which is linked to Leviticus 19:17-18, in the context of sin and the Ten Commandments
- [08.]** Romans 15 is the other end, and when combined with 1 Corinthians 8-10, the context is clear that the sabbath of the LORD thy God (Exodus 20:8-11) is not in view in the least, for Paul always magnifies the eternal spiritual, holy, just and good Law (Exodus 20:1-17) of God, which identifies what sin is (Romans 7:7; 1 John 3:4)
- [09.]** the entire context of Romans 14 is to do nothing (even if allowed normally, yet not under special circumstances) to cause others to sin (Romans 7:7,14, 14:13)
- [10.]** Paul never contradicts himself; his writings being scripture (2 Peter 3:16), and scripture cannot be broken, (John 10:35) and never teaches transgression of God's Law (Exodus 20:1-17) at any point (Romans 6:1-2,15, 7:7,14) by anyone
- [11.]** the words for "law", "commandments" are never used in Romans 14
- [12.]** Paul lists and upholds every single one of the Ten Commandments in the NT, including the 4th Commandment (Genesis 2:1-3; Exodus 20:8-11) in Acts 13-18 & Hebrews 3-4, etc.
- [13.]** Romans 14 is about excluding those things which were "doubtful disputations", and not a single one of the Ten Commandments (Exodus 20:1-17) were ever doubtful or to be disputed in any place in all of scripture (KJB), for the Commandment of God are "sure" (Psalms 111:7).
- [14.]** the words for "covenant/testament" are never used in Romans 14
- [15.]** the words for "first [day] of the week" are never used in Romans 14, neither in all of Romans
- [16.]** none of the 'Sunday' (first [day] of the week) churches use Romans 14 to teach that others may ignore the day they gather on, even though that day is not sanctified by God in any way what so ever in scripture (KJB), and is never called "the Lord's day", neither "the seventh day the sabbath of the LORD thy God"
- [17.]** nobody uses Romans 14 to teach anyone can simply stop eating/drinking on every day
- [18.]** anyone who quotes Romans 14, has in mind 'restrictions', rather than allowances

Paul throughout Romans 1-13, 15-16, and in every other epistle he wrote, magnified the Ten Commandments as to be obeyed by those in Christ Jesus, by the Holy Spirit, for Paul clearly says, "Do we then make void the law through faith? God forbid: yea, we establish the law." (Romans 3:31):

Romans 1:18, 2:26-27, 3:31, 6:1-23, 7:7,12,14,16, 8:4-14, 9:6-8,27,31,32, 11:1-36, 12:1,2,5,9, 13:8-14, 15:1-27, 16:17-19)

[Paul said:] "...the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men ..." (Romans 1:18),

[John said:] "All unrighteousness is sin ..." (1 John 5:7),

[Paul said:] "...as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:" (Romans 11:26)

How did Paul teach about the Law, Ten Commandments (Exodus 20:1-17; Deuteronomy 5:4-21, 6:5-6 Leviticus 19:17-18), and Sin and Transgression just in the Book of Romans?

1:18 - For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;	2:26 - keep the righteousness of the law	2:27 - if it fulfil the law	3:31 - we establish the law	6:4 - we are buried with him by baptism into death ... that like as Christ was raised up ... even so we also should walk in newness of life.	6:6 - our old man is crucified ... we should not serve sin.
6:7 - he that is dead is freed from sin.	6:10 - in that he died, he died unto sin ... he liveth unto God.	6:11 - reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our	6:12 - Let not sin therefore reign	6:13 - Neither yield ye your members [as] instruments of unrighteousness unto sin: but yield yourselves unto God, as those that	6:15 - shall we sin ... God forbid.

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		Lord.		are alive from the dead, and your members [as] instruments of righteousness unto God.	
6:16 - Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?	6:17 - ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.	6:18 - made free from sin, ye became the servants of righteousness	6:19 - as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness	6:20 - ye were the servants of sin, ye were free from righteousness	6:21 - fruit had ye then in those things whereof ye are now ashamed? for the end of those things [is] death
6:22 - made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life	6:23 - the wages of sin [is] death	7:7 - [Is] the law sin? God forbid...I had not known sin, but by the law...I had not known lust, except the law had said, Thou shalt not covet	7:10 - the commandment, which [was ordained] to life	7:12 - the law [is] holy, and the commandment holy, and just, and good	7:14 - we know that the law is spiritual
7:15 - I consent unto the law that [it is] good	8:4 - That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit	8:5 - they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit	8:6 - to be carnally minded [is] death; but to be spiritually minded [is] life and peace	8:7 - the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be	8:8 - they that are in the flesh cannot please God
8:12 - we are debtors, not to the flesh, to live after the flesh	8:13 - if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live	9:31 - the law of righteousness	12:9 - Abhor that which is evil; cleave to that which is good	13:8 - Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law	13:9 - For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if [there be] any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself
13:10 - "Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law	13:12 - cast off the works of darkness	13:13 - Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying	13:14 - make not provision for the flesh, to [fulfil] the lusts [thereof]	15:18 - For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,	16:19 - For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

How did Paul understand the Ten Commandments, the Law (not for salvation), in his other Epistles?

- [A.]** 1 Corinthians 9:21 - To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
- [B.]** Ephesians 6:2 - Honour thy father and mother; (which is the first commandment with promise;)
- [C.]** 1 Timothy 1:8 - "... the law [is] good, if a man use it lawfully ..."
- [D.]** Galatians 2:18 - For if I build again the things which I destroyed, I make myself a transgressor.
- [E.]** Galatians 5:14 - For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

The TEN COMMANDMENTS as Paul wrote/preached/taught them (KJB):

- [01.] [Ex. 20:1-3]** Acts 14:15-16, 24:14; 1 Corinthians 8:5-6
- [02.] [Ex. 20:4-6]** Acts 15:20, 17:29; 1 Corinthians 10:7,14, 12:2; 2 Corinthians 6:16; 1 Thessalonians 1:9; Galatians 5:20-21; Ephesians 5:5; Colossians 3:5
- [03.] [Ex. 20:7]** Romans 2:24; Colossians 3:8; Ephesians 5:4; 1 Timothy 6:1
- [04.] [Ex. 20:8-11]** Acts 13:14-16,42,44, 14:15-16, 15:21 (see Isaiah 56:6) , 16:13, 17:2 (compare Luke 4:16), 18:4,7 (see John 16:2),11 (over 78 sabbaths kept consecutively, with Jews, Gentiles and whole city at least once); Hebrews 4:1-12 (especially vs 9; "rest" = koine Greek "σάββατισμός", "sabbatismos"), 10:25 (the Lord's day, the 7th day in weekly cycle and also the greater 'Day of the LORD', the 1000 years)
- [05.] [Ex. 20:12]** Ephesians 6:1-3; Colossians 3:20
- [06.] [Ex. 20:13]** Romans 1:29,32, 13:8-10
- [07.] [Ex. 20:14]** Romans 13:8-10 Colossians 3:18-19

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[08.] [Ex. 20:15] Romans 2:21, 13:8-10; Ephesians 4:28

[09.] [Ex. 20:16] Romans 13:8-10; Colossians 3:9

[10.] [Ex. 20:17] Romans 1:29,32, 7:7, 13:8-10; Ephesians 5:3; Colossians 3:5; Hebrews 13:5

Romans 14, deals with the days that "man esteemeth" among men, and therefore see Luke 16:15. God always esteems His Holy day, the 7th day, the sabbath [Job 23:12; Psalms 119:126-128].

The "one day" "above another" or "every day alike" in Romans 14:5-6 is associated with eating and not eating (vs 6), among "men", which are days set apart for men for fasting/feasting, etc. The Jews had constantly fought with one another over which days were better to do this or that (Matthew 9:14; Mark 2:18; Luke 5:33, 18:12). Some Jews decided that any day was proper (for eating / not eating, feasting / fasting), while others had specific days picked out [see also the historical apocryphal source the "Didache 8:1-2 - (8:1) And let not your fastings be with the hypocrites, for they fast on the second and the fifth day of the week; (8:2) but do ye keep your fast on the fourth and on the preparation (the sixth) day." - [<http://www.earlychristianwritings.com/text/didache-lightfoot.html>] which showed that evil and erroneous mindset continued]. Paul stated that such controversy was not in harmony with love. Each persons individual decision on that matter was ok, so long as their conscience was clear, and that all did those things unto the LORD and to the glory of God, and not for personal gain/prestige/notice [as the Pharisees had done], but that what mattered was brotherly love, preferring one another.

Romans 14, should be read in connection with 1 Corinthians 8-10 as they parallel one another. Besides the days for feasting/fasting controversy, there were also issues with the Gentile believers purchasing food in the shambles [marketplaces] which food items may have been blessed or offered before idols before being sold. There were some Jews, and possibly Gentiles believers, which took offence at anyone partaking of those things because of the sudden connection to idolatry/idols. The (sanctioned by God's Law; Genesis 1:29-30; Leviticus 11 & Deuteronomy 14, etc) food items became ceremonially unclean (common) in their incorrect mindset, and thus thought to defile the body, yet Jesus said it could not (Mark 7:18-20; Matthew 15:17-20).

Paul stated that an Idol is nothing (1 Corinthians 8:4), but the persons (Jews & Gentiles) for whom Christ Jesus died were of the true and infinite value, and therefore, all are to regard the conscience of another, and cause no one to sin (Romans 14:13,15), even if what was eaten was immediately lawful to a person, but even with such freedom within God's law, not everything is always expedient (1 Corinthians 6:12, 10:23), or best to do at all times. There were also Jewish believers in Christ who were still under their vows, even Nazarite vows, and thus things of the vine (grape, etc) in matters of eating and drinking became an issue. Just because Christ Jesus died on the Cross, doesn't negate their vow - they still had to carry out what they said they would do.

Reading Romans 1-16, the Law, the Ten Commandments of God are spoken of and cited throughout, as eternal, being the present judge of sin (Romans 7:7; in fact how did you know you needed as Saviour? What Law was transgressed by yourself? Exodus 20:1-17). God's Ten Commandments are Eternal (Psalms 89:34), His Sabbath from Genesis to Revelation, even into the New Heavens and New Earth (Isaiah 66:22-23). Therefore, let no one "wrest" (Psalms 56:5; 2 Peter 3:16) Romans 14 as many do.

QUESTION: DOESN'T COLOSSIANS 2:14-16 TELL US THAT ALL SABBATHS ARE JUST A SHADOW, AND THAT AS CHRISTIANS, WE DON'T NEED TO WORRY ABOUT THAT COMMAND?

No. See **COLOSSIANS 2:14-16** - <https://archive.org/details/colossians-2vs-14-16-nutshell-image> and See **COLOSSIANS 2 POWERPOINT** - <https://archive.org/details/colossians-2vs-16>

Col. 2:16 - **Plural sabbaths, "σαββατων"** (G4521), NGPN

Context: "shadow", "ordinances", "against", "carnal", "worldly sanctuary", "things to come"

[1.] 7th day made for man before sin of man & need of type/shadow (Mark 2:27; Col. 1:16)

[2.] 7th day is an eternal memorial, pointing backwards, "Remember" (Exo. 20:8)

[3.] 7th day is singular and specific ("the", "n", "ha") (Exo. 20:8,10,11)

[4.] 7th day differs from yearly, 7th year, & 50th year festal types (Lev. 23:3,4,38, "Besides"), as they festal types are governed by "moons", not so the 7th day, being light (Pro. 6:23)

[5.] 7th day is called, "the sabbath of the LORD" (Exo. 20:8-11), & "My [God's, His] sabbaths" (Isa. 56:4; Eze. 20:20), as opposed to theirs, called "your sabbaths" (Lev. 26:34,35), & "her sabbaths" (Lev. 26:34,43; 2 Chr. 26:31; Lam. 1:7; Hos. 2:11)

[6.] 7th day is a "commandment" (Luke 23:54,56), never of the "ordinances" (Col. 2:14,20)

[7.] Col. 2, speaks of "sins" (Col. 2:13), being "transgression of the law" (1 John 3:4), of which the 4th Commandment (Exo. 20:8-11) is central, whereas the yearly [of years] festal sabbaths are not in the Ten Commandments, but given later under Levitical priesthood (Heb. 7:11) because of sin

Temporary	Eternal & Everlasting
"ordinances" [ie. Passover, &c.] - Col. 2:14	"Ten Commandments" - Exo. 34:28; Deut. 4:13, 10:4
"carnal" [sacrifices, flesh is nailed to cross] - Heb. 9:10	"spiritual" [obedience; cannot be nailed to a cross] - Rom. 7:14 "the words ... are spirit ... life" - John 6:63
"worldly" - Heb. 9:1	"heaven" - Exo. 20:22
"shadow" - Col. 2:17	"light" - Pro. 6:23; Isa. 8:20, 51:4; Psa. 119:105
"against us", "contrary to us" - Col. 2:14	"the sabbath was made for [the] man" - Mark 2:27; "the first man Adam ... [&] the last Adam [Jesus]" - 1 Cor. 15:45; "the second man is the Lord from Heaven" - 1 Cor. 15:47; "all things were made ... for him [Jesus]" - Col. 1:16 "Is the law then against the promises of God? God forbid" - Gal. 3:21
"to come" [future] - Col. 2:16; Eph. 2:17; Heb. 9:11, 10:1	"Remember" [memorial, past] - Exo. 20:8

Paul reveals Jesus Christ died (Col. 2:12), by Crucifixion (Col. 2:14), to forgive us our sins (Col. 2:11-13).

"hand of Moses": Lev. 8:36, 10:11, 26:46; Num. 4:37,45,49, 9:23, 10:13, 15:23, 16:40, 27:23, 36:13; Jos. 14:2, 20:2, 21:2,8, 22:9; Judg. 3:4; 1 Kin. 8:53,56; **2 Chr.** 33:8, **35:6** ("ordinance", Num. 9:12; Eze. 43:18); Neh. 9:14

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Col. 2:16 [Paul] is citing Psa. 98:1-3 & Eze. 45:17, both of which follow the main pattern set in Num. 28-29:

Lev. 23:1-44, 25:1-22; Num. 28:1-31; 1 Chr. 23:31; 2 Chr. 2:4, 8:13, 31:3; Neh. 10:33; Isa. 1:13-14 (Isa. unique, a parallelism within itself); Eze. 45:17, 46:1-11; Hos. 2:11, and see also Gal. 4:10; Col. 2:16.

Eze. 45, Col. 2, Eph. 2, Heb. 9-10 language comparison			
Eze. 33:10 - "our sins ... we pine away ... how should we then live?" Col. 2:13 - "you, being dead in your sins ... hath he quickened together with him [Jesus]" Eph. 2:5 - "we were dead in sins, hath quickened us together with Christ"	Eze. 43:11,18, 44:5, 45:14, 46:14 - "ordinance" Col. 2:14 - "ordinances" Eph. 2:15 - "in ordinances" Heb. 9:1 - "ordinances of divine service" Heb. 9:10 - "carnal ordinances"	Eze. 45:17 - "meat offerings, drink offerings" Col. 2:16 - "in meat, or in drink" [offerings] Heb. 9:10 - "meats and drinks" [offerings]	Col. 2:16 - "a shadow of things to come" Eph. 2:7 - "in the ages to come" Heb. 9:11 - "of good things to come" Heb. 10:1 - "the law having a shadow of good things to come", "those sacrifices", "offered year by year"
Eze. 45:17 - "feasts, ... new moons ... sabbaths" Col. 2:16 - "an holyday ... new moon ... sabbath [days]"	Col. 2:12 - "also ye are risen with him" Eph. 2:6 - "raised us up together"	Col. 2:2 - "riches" Col. 2:3 - "treasures" Eph. 2:7 - "riches"	Col. 2:14 - "the handwriting of ordinances" Eph. 2:15 - "the law of commandments contained in ordinances" Heb. 9:19 - "Moses ... to the law ... blood ... book" Heb. 9:22 - "by the law ... with blood"
Col. 2:11 - "of the flesh" Col. 2:13 - "flesh" Eph. 2:3 - "flesh ... the flesh" Eph. 2:11 - "in the flesh" Eph. 2:15 - "in his flesh" Heb. 9:13 - "flesh" Heb. 10:20 - "his flesh"	Col. 2:11 - "putting off the body of the sins" Heb. 9:26 - "put away sin" Heb. 10:4 - "take away sins" Heb. 10:9 - "He taketh away the first"	Heb. 9:9 - "was a figure" Heb. 9:23 - "the patterns" Heb. 9:24 - "the figures" Heb. 10:1 - "not the very image of the things"	-----

Some say the "handwriting of ordinances" is the record of sin (sin debt), but is that correct?

The words "χειρογραφον τοις δογμασιν" **never** mean 'certificate of debt' in scripture:

χειρογραφον [cheirographon] - G5498 N-ASN (cheiro: hand - 89; hands - 90) (graphon: written - 121, write - 50, wrote - 21, describeth - 1, writing - 1)

τοις [tois] - G3588 T-DPN (generally definite article, means: of, the, which, &c)

δογμασιν [dogmasin] - G1378 N-DPN (decrees - Luke 2:1; Acts 16:4, 17:7) (ordinances - Eph. 2:15; Col. 2:14,20)

Ordinances 12x - (Exo. 12:14,17,43, 13:10; Num. 9:14 (x2), 10:8, 15:15 (x2), 19:2, 31:21; Eze. 46:14)

Ordinance 10x - (Lev. 18:3-4 (x2); Num. 9:12; Job 38:33; Jer. 31:35, 33:25; Eze. 43:11 (x2), 18, 44:5 (see also **"rites"** (Num. 9:2-3)),

"ceremonies[ial laws]" 5x - (Jos. 24:25 (x2); 1 Sam. 30:25; 2 Chr. 35:13; Isa. 58:2;) 6x - 2 Kin. 17:34,37; 2 Chr. 33:8; Psa. 119:91; Isa. 58:2; Eze. 11:20;)

Ordinances 12x - (Exo. 12:14,17,43, 13:10; Lev. 8:4; Num. 9:14 (x2), 10:8, 15:15 (x2), 19:2, 31:21; Eze. 46:14),

Ordinance 10x - Lev. 18:30; Num. 9:14 (x2), 10:8, 15:15 (x2), 19:2, 32:21; Eze. 46:14)

[1.] Daily [continual]	Num. 28:1-8 , "continual", "day by day" the daily offerings	Eze. 45:17 meat & drink <u>offerings</u>	Col. 2:16 meat & drink [offerings]	Isa. 1:13-14 oblations, incense	Hos. 2:11 <u>her</u> mirth, see Neh. 8:12	Gal. 4:10 days
[2.] Weekly [never last]	Num. 28:9-10 KJB, is the "every sabbath" on "the sabbath day" [weekly offerings] It states "the sabbath day", and "every sabbath", literally "sabbath to sabbath" [Num. 28:10 HOT Translit. - shaBat B'shaBaTô, see Isa. 66:23 HOT Translit. - shaBât B'shaBaTô] The weekly sabbath is <u>not</u> listed in Eze. 45:17; Col. 2:16; Isa. 1:13-14; Hos. 2:11; Gal. 4:10.					
[3.] Monthly [or seasons]	Num. 28:11-15 , is the "beginnings of your months", "every month" [offerings]	Eze. 45:17 new moons	Col. 2:16 new moon	Isa. 1:13-14 Your new moons	Hos. 2:11 <u>her</u> new moons	Gal. 4:10 months
[4.] Seasonal [or Month]	Num. 28:16-25, 26-31, 29:1-6, 7-11, 12-40 feasts	Eze. 45:17 feasts	Col. 2:16 an holy day	Isa. 1:13-14 appointed feasts	Hos. 2:11 <u>her</u> feast days	Gal. 4:10 times, αἰρὸς
[5.] Yearly [of Years]	Num. 28:16-31, 29:1-40 [Lev. 23 & 25] the <u>yearly</u> sabbaths	Eze. 45:17 in the sabbaths	Col. 2:16 sabbath [days]	Isa. 1:13-14 sabbaths, appointed feasts	Hos. 2:11 <u>her</u> sabbaths	Gal. 4:10 <u>years</u>

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Albert Barnes [Presbyterian]:

"... Or of the Sabbath days - Greek, "of the Sabbaths." The word Sabbath in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, since the word is used in the plural number, and **the apostle does not refer particularly to the Sabbath properly so called.** There is no evidence from this passage that there was no obligation to observe any holy time, for **there is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind.** If he had used the word in the singular number - "the Sabbath," it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and **not to the moral law, or the Ten Commandments. No part of the moral law - no one of the ten commandments could be spoken of as "a shadow of good things to come." These commandments are, from the nature of moral law, of perpetual and universal obligation. ..."**

Adam Clarke [Methodist]:

"... There is **no intimation here that the Sabbath was done away, or that its moral use was superseded, by the introduction of Christianity.** I have shown elsewhere that, Remember the Sabbath day, to keep it holy, is a command **of perpetual obligation, and can never be superseded** but by the final termination of time. ..."

Jamieson, Fausset and Brown [theologians]:

"... the sabbath — Omit "THE," which is not in the Greek (compare Note, see on Gal 4:10). "SABBATHS" (not "the sabbaths") of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged (Lev 23:32, Lev 23:37-39). **The weekly sabbath rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days.** Lev 23:38 expressly distinguished "the sabbath of the Lord" from the other sabbaths. A positive precept is right because it is commanded, and ceases to be obligatory when abrogated; **a moral precept is commanded eternally,** because it is eternally right. If we could keep a perpetual sabbath, as we shall hereafter, the positive precept of the sabbath, one in each week, would not be needed. Heb 4:9, "rests," Greek, "keeping of sabbath" (Isa 66:23). But we cannot, since even Adam, in innocence, needed one amidst his earthly employments; therefore **the sabbath is still needed and is therefore still linked with the other nine commandments, as obligatory in the spirit,** though the letter of the law has been superseded by that higher spirit of love which is the essence of law and Gospel alike (Rom 13:8-10)."

Justin Edwards [Congregationalist]:

"... A holy-day-sabbath-days; in the original, a festival-sabbaths. The days referred to are those required to be observed in the ceremonial law-days associated by God with meats, drinks, and new moons. **The passage does not refer to the Sabbath of the moral law,** associated with the commands forbidding theft, murder, and adultery. **This weekly Sabbath was never against men or contrary to them, but was always for them,** and promotive of their highest good. The observance of it caused them to ride upon the high places of the earth, and to possess the heritage of God's people. Isaiah 58:13-14; Jeremiah 17:21-27. ..."

Moses' Law	God's Law (Ten Commandments)
Called "the law of Moses" (Jos. 23:6; Luke 2:22; 1 Cor. 9:9, &c)	Called "the ten commandments" of the LORD [JEHOVAH] (Exo. 34:28; Deut. 4:13, 10:4)
Spoken by God through Moses (Exo. 35:4; Num. 30:1; Lev. 10:11; Deut. 4:14,45; Heb. 9:19; &c)	Spoken directly by God without Moses (Exo. 20:22; Deut. 4:12-13,15; Neh. 9:13)
Called [carnal] "ordinances" (Num. 9:12; 2 Chro. 33:8; Eze. 43:11,18, 44:5, 45:14, 46:14; Col. 2:14; Eph. 2:15; Heb. 9:1,10)	Called "the royal [kingly] law" (Jam. 2:8-11, see also Num. 23:21; Psa. 44:4, 47:7, 68:24, 74:12, 84:3, 95:3, 145:1; Isa. 44:6; Jer. 10:10; Dan. 2:37; 1 Tim. 6:15; Rev. 17:14, 19:16)
Written by Moses at God's command (Exo. 17:14, 24:4, 34:27; Deut. 31:9; Neh. 8:14; Mark 10:4, 12:19; Luke 20:28; John 1:45, 5:46)	Written directly by God, "finger", "[Holy] Spirit" (Exo. 31:18, 32:16, 34:1,28; Deut. 9:10; Matt. 12:28; Luke 11:20)
In A Book (Exo. 17:14; Deut. 31:24; 2 Chro. 34:14, 35:12; Ezra 6:18; Neh. 13:1; Mark 12:26; Heb. 9:19)	Originally on 2 Tables Of The Sapphire Stone [later on regular stone and later on the two tables of the Heart/mind] (Exo. 24:10,12, 31:18, 34:1,4,28; Deut. 10:3-4; Num. 15:38-39; Jer. 31:31-34; Eze. 1:25-28, 10:1, 11:19-20, 36:26-27; Heb. 8:8-13, 10:16; 2 Cor. 3:3,6)
Many decrees to do with worldly sanctuary (Lev. 18:5, 20:22; Deut. 4:1,5; Psa. 18:22; Mal. 4:4)	"the ten commandments" (Exo. 34:28; Deut. 4:13, 10:4), the "holen" duty of [the] man [all in Adam the first and last] (Ecc. 12:13-14; Psa. 119:96); heavenly sanctuary (Heb. 8:2, 9:11; Rev. 11:19, 15:5)
Placed "in the side [outside] of the ark" (Deut. 31:26, see also 1 Kin. 8:9)	Placed "into [inside] the ark" (Exo. 40:20; Deut. 5:1-5)
Abolished in Jesus' flesh at Calvary/Cross (Eph. 2:15), "till the seed should come", "time of reformation" (Gal. 3:19; Heb. 9:10)	"will I not break ... nor alter", "settled for ever", "everlasting", "founded them for ever", "endureth for ever" (Deut. 4:2; Psa. 89:34, 111:7-8, 119:89,142,152,160,172; Matt. 5:17; Rev. 11:19, 15:5, a written transcript of God's own character/glory - Exo. 33:12-23, 34:1-9, 20:5-7)
"Added [to an already existing Law] because of transgressions [sin]" (Gal. 3:19)	Already existed from the beginning (Gen. 4:7, 16:5, 5:16, 18:20, 19:15, 20:9, 31:36, 39:9, 44:16; Exo. 9:27,34, 10:16-17; Job 1:5,22, 7:20, 8:4, 22:15-17, 24:19, 31:33, 33:27; Isa. 3:9; Lam. 4:6; Eze. 28:12-19; Rom. 2:12, 3:23, 5:12-21; 2 Cor. 11:3; 1 Tim. 2:14; 2 Pet. 2:4; Jude 1:6)
More given throughout Israel's [after the flesh] journey (Exo. 30:22; Lev. 4:1)	Self Contained, Complete, "added no more" (Deut. 5:22)
Changeable [Type to Antitype] (Acts 6:14; Heb. 7:12,18)	Cannot be altered, "sure" (Psa. 89:34, 111:7-8), unchangeable as God (Exo. 33:12-23, 34:1-9, 20:5-7; Psa. 102:12,25-27; Mal.i 3:6; Heb.

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	1:10-12, 13:8)
"Against us", "contrary to us" (Deut. 4:26, 30:19, 31:19,21,26,38; Jos. 24:22; Col. 2:14)	"not grievous" (1 John 5:3), "made for [the] man" (Mark 2:27), "good" (Rom. 7:12,16; 1 Tim. 1:8), the law is not "against the promises" (Gal. 3:21), but the Ten Commandments are in fact all promises of God in the New and Everlasting Covenant (Eph. 6:2; Heb. 8:6, &c)
Identifies [Points to] the Saviour [Jesus] (Gen. 3:15,21; 22:8 Exo. 12:3-11; John 1:29,36; Rev. 13:8)	Identifies [Points out] sin (Rom. 3:20, 7:7,14; Jam. 2:10-11; 1 John 3:4)
Not to be judged by (Col. 2:16-17)	Judges all (Ecc. 12:13-14; Rom. 7:7,14; Jam. 2:10-13; 1 John 3:4)
"carnal", "worldly" (Col. 2:8,20; Heb. 7:16, 9:1,10)	"spiritual" (Rom. 7:14,22), "spirit" (John 6:63; Exo. 31:18, 32:16, 34:1,28; Deut. 9:10; Matt. 12:28; Luke 11:20)
Their faulty promises were a "yoke", "of bondage" (Acts 15:10,24; Gal. 5:1; Heb. 8:7-9; Exo. 19:8)	"walk at liberty", "law of liberty", "free" (Psa. 119:45; Jam. 1:25, 2:12; Isa. 58:6,13; John 8:32-36; Exo. 20:2; Deut. 5:6; Matt. 5:19; Rom. 6:22, 8:2; Gal. 4:26,31, 5:1; 1 Pet. 2:16)
"made nothing" "perfect" (Heb. 7:19, 9:9, 10:1; Gal. 3:3)	Is "perfect" (Exo. 32:16; Deut. 32:4; 2 Sam. 22:31; Psa. 18:30, 19:7, 40:8; Rom. 2:12; 2 Tim. 3:16-17; Jam. 1:25)
"ceased", "abolished", "remaineth no more sacrifice for sin" (Dan. 9:27; Eph. 2:15; Heb. 10:26)	"magnified" by Jesus/Calvary (Isa. 42:21; Matt. 5:1-7:29; Rom. 3:31)
A "whole law" which cannot justify for salvation (Gal. 5:1-3)	A "whole duty" to do through faith & Holy Spirit (Ecc. 12:13-14; Luke 17:10; Eph. 2:8-10; Tit. 3:4-8)

QUESTION: ISN'T THE LORD'S DAY OF REVELATION 1:10 TALKING ABOUT THE FIRST DAY OF THE WEEK, OR "SUNDAY"?

No, it refers to the 7th Day the Sabbath (Isa. 58:13). See - REVELATION 1:10 - <https://archive.org/details/revelation-1-vs-10-the-lords-day-the-seventh-day-the-sabbath-of-the-lord>

<p>"The Lord's day" according to scripture (KJB), is the 7th day, the sabbath day of the Lord:</p> <p>Genesis 2:1-3,4 - ... God [the LORD] ... day ...</p> <p>Exodus 16:23 - ... the LORD ... day ...</p> <p>Exodus 16:25 - ... the LORD ... day ...</p> <p>Exodus 20:8-11 - ... the LORD ... day ...</p> <p>Exodus 31:15 - ... the LORD ... day ...</p> <p>Exodus 35:2,3 - ... the LORD ... day ...</p> <p>Deuteronomy 5:12,14 - ... the LORD ... day ...</p> <p>Isaiah 56:6 - ... the LORD ... [day] ...</p> <p>Isaiah 58:13 - ... [the LORD's] ... day ...</p> <p>Isaiah 66:22,23 - ... the LORD ... [day] ...</p> <p>Jeremiah 17:21 - ... the LORD ... day ...</p> <p>Matthew 12:8 - ... the Lord ... day ...</p> <p>Mark 2:28 - ... the Lord ... day ...</p> <p>Luke 6:5 - ... the Lord ... [day] ...</p> <p>Revelation 1:10 - 'the Lord's day'</p>	<p>Isaiah 58:13 - diverse English translations:</p> <p>KJB - "... my [the LORD's] holy day ..."</p> <p>CJB - "... Adonai's holy day ..."</p> <p>ERV - "... the Lord's special day ..."</p> <p>EXB - "... the Lord's holy day ..."</p> <p>GW - "... the Lord's holy day ..."</p> <p>ICB - "... the Lord's holy day ..."</p> <p>ISV - "... the Lord's holy day ..."</p> <p>TLB - "... the Lord's holy day ..."</p> <p>MSG - "... God's holy day ..."</p> <p>NOG - "... Yahweh's holy day ..."</p> <p>NABRE - "... the Lord's holy day ..."</p> <p>NCV - "... the Lord's holy day ..."</p> <p>NET - "... the Lord's holy day ..."</p> <p>NIRV - "... the Lord's holy day ..."</p> <p>NIV - "... the Lord's holy day ..."</p> <p>NIVUK - "... the Lord's holy day ..."</p> <p>NLT - "... the Lord's holy day ..."</p> <p>TPT - "... Yahweh's holy day ..."</p>	<p>Commentaries - https://www.studydrive.org/commentary/revelation/1-10.html</p> <p>Peter Pett's commentary makes this accurate note:</p> <p>"... Sunday is not called 'the Lord's day' (he kyriake hemera) anywhere in Scripture ..."</p> <p>Dr. Thomas Constable likewise states the same truth:</p> <p>"... The New Testament writers never called Sunday the Lord's day elsewhere in Scripture. ..."</p> <p>Richard Chenevix Trench has stated on record, and accurately that:</p> <p>"... Some have assumed, from this passage, that ἡμέρα κυριακή was a designation of Sunday already familiar among Christians. This, however, seems a mistake ..."</p> <p>Likewise, Foy E Wallace states:</p> <p>"... It is not a reference to the first day of the week ..."</p>
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The Phrase "the Lord's day" is found in use in the OT, as shown from Isaiah 58:13, etc. John is not making up any novel (new) idea, but the Holy Ghost is inspiring and citing from the OT scriptures, as is done all over Revelation 1. Called an "epanados", Chiasm or parallelism:

(1) Isaiah 55:4 --> Revelation 1:5 (Witness)

(2) Daniel 7:13 --> Revelation 1:7 (Coming with Clouds of angels)

(3) Zechariah 12:10-14 --> Revelation 1:7 (Pierced and Wail)

(4) Isaiah 41:4,6 --> Revelation 1:8 (I AM)

(5) Isaiah 58:13 --> Revelation 1:10 (The Lord's day)

(4) Isaiah 41:4,6 --> Revelation 1:11 (I AM)

(3) Zechariah 4:2 --> Revelation 1:12 (Candlestick, Sanctuary, Holy Place)

(2) Daniel 7:9,13,22 --> Revelation 1:13-15 (Priest)

(1) Isaiah 49:2 --> Revelation 1:16 (Sharp Sword)

Revelation 1:10 is simply citing Isaiah 58:13 in the midst of the parallelism from the OT.

The phrase "the Lord's day" **cannot** refer to the eschatological "Day of the LORD":

(1) John was "in the Spirit on the Lord's day".

(2) John is not merely shown the future (Revelation 1:7), but also shown the past & present. While Revelation 1:7 does reveal the future Advent of Jesus (Day of the LORD, the final 1,000 years of the Great Cosmic Week of God, whose beginning and ending are separated by Jesus' 2nd and 3rd Advents (Revelation 20; Isaiah 24, &c.)), it wasn't yet taking place the day John received the vision (the Lord's day, the 7th day of the weekly cycle, the sabbath):

Revelation 1:19 - Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

[A.] past - the things which thou hast seen

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[B.] present - the things which are

[C.] future - the things which shall be hereafter

(3) Jesus' actual location in the vision is seen to be "in the midst of the seven candlesticks" (Revelation 1:13). This is the Holy Place of the Heavenly Sanctuary (Tabernacle) above (Psalms 77:13; Hebrews 8:5; 9:23; Revelation 11:19, 15:5), where Jesus still ministered.

(4) In Revelation 1, Jesus is not dressed as KING of Kings and LORD of Lords, as later (Revelation 19:11-16), but is dressed as the great High Priest (Revelation 1:13-15) and ministering among the 7 branch candlestick of Heaven, that more of mankind might be saved by the Everlasting Gospel (Revelation 14:6-12). When Jesus changes garments and comes with the clouds (angels) of Heaven in the fullness of glory, the Gospel is no longer effective, and His ministration therein ceases (Revelation 8:5, 10:7).

(5) Those who incorrectly assume the phrase "the Lord's day" to mean "the first [day] of the week" in lieu of Jesus' resurrection, cannot get a weekly occurrence out of a one-time event, in fulfillment of the yearly typological Firstfruit/Wavesheaf in Leviticus 23:9-14, as made known in 1 Corinthians 15:20,23. Not one Gospel or Epistle calls "the Lord's day" the "first [day] of the week".

(6) Consider the language itself, "τηG3588 T-DSF κυριακηG2960 A-DSF ημεραG2250 N-DSF", as the word "κυριακη" (transliterated "kuriake") is an Adjective - Dative - Singular - Feminine., thus used as a 'possessive' ("of", see 1 Corinthians 11:20, "the Lord's supper"), and not like the phrase "day of the Lord" (ημερα κυριου) which is in the genitive masculine (see 2 Peter 3:10, &; see also so called septuaginta (lxx) uses), which John calls the "great day of God Almighty" (Revelation 16:14).

[A.] Isaiah 58:13 - "the Lord's holy day", the seventh day of the week, the sabbath of the Lord.

[B.] Isaiah 2:12, 13:6,9, 34:8 - "the Day of the LORD", the final eschatological climaxing day:

Deut. 31:17-18, 1 Sam. 3:12, 8:18, 1 Ki. 22:25, 22:35, 2 Chr. 18:24, 18:34, Job 3:3-4, 21:30, Psa. 110:5, Isa. 2:11-12, 17, 20,3:7, 3:18, 4:1-2, 5:30, 7:18,21,23, 10:20,27,32, 11:10-11,16, 12:1,4, 13:6,9,13, 17:4,7,9, 19:18-19,21, 23-24, 20:6, 22:12,20,25, 23:15, 24:21, 25:9, 26:1, 27:1-2,12-13, 28:5,19, 29:18, 30:23,25, 31:7, 34:8, 52:6, 58:5, 61:2, 63:4, 66:8, Jer. 1:10, 4:9, 25:33, 30:8, 31:6, 39:17, 46:10, 49:22,26, Lam. 1:12, 2:1,21-22, Eze. 7:7,12,19, 13:5, 22:24, 24:27, 27:27, 29:21, 30:3,9,18, 38:14,19, 39:11,22, 48:35, Hos. 1:5,11, 2:16,18,21, 5:9, 9:5, Joel 1:15, 2:1-2,11, 2:31, 3:14,18, Amos 1:14, 2:16, 3:14, 5:18,20, 8:3,9-10,13, 9:11, Oba. 1:8,15, Mic. 2:4, 3:6, 4:6, 5:10, 7:11-12, Nah. 3:17, Hab. 3:16, Zeph. 1:7,8,9,10,14,15,16,18, 2:2-3, 3:8,11,16, Zech. 2:11, 3:9,10, 9:16, 11:11, 12:3,4,6,8,9,12, 13:1,2,4, 14:1,3, 14:4,6,7,8,9,13,20,21, Mal. 3:2,17, 4:1,3,5, Matt. 7:22, 10:15, 11:22,24, 12:36, 24:36,50, 25:13, Mark 6:11,13:32, Luke 6:23, 10:12, 17:24,30,31, 21:34, John 6:39,40,44,54, 8:56, 11:24, 14:20, 16:23,26, Rom. 2:5,16, 13:12, 1 Cor. 1:8, 3:13, 5:5, 2 Cor. 1:14, Php. 1:6,10, 2:16, 1 Thes. 5:2,4, 2 Thes. 1:10, 2:2,3, 2 Tim. 1:12,18, 4:8, Heb. 10:25, Jam. 5:5, 1 Pet. 2:12, 2 Pet. 2:9, 3:7,10,12, 1 John 4:17, Jude 1:6, and Rev. 6:17, 16:14, 18:8.

(7) The context shows that John was on the Isle of Patmos for what reason?

Revelation 1:2 - ... the word of God ... the testimony of Jesus Christ ...

Revelation 1:9 - ... the word of God ... the testimony of Jesus Christ ...

It is even given in other places:

Revelation 6:9 - ... the word of God ... the testimony ...

Revelation 20:4 - ... the witness of Jesus ... the word of God ...

What is this "word of God" and the "testimony/witness of Jesus"? No need to guess:

Revelation 12:17 - ... the commandments of God ... the testimony of Jesus Christ.

This is found way back in the OT:

Deuteronomy 4:2 - ... the word which I command you, ... the commandments of the LORD your God ...

So, when John references "the Lord's day", it is in the context of "the word of God", which are God's Commandments. Well, which commandment then? John tells us:

Revelation 14:7 - ... worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation 14:12 - ... keep the commandments of God ... the faith of Jesus.

What specific commandment was John citing? The 4th Commandment, specifically, Exodus 20:11,

Exodus 20:11 - For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

That little word "of" (Exodus 20:8-11) is possessive. The LORD has chosen a specific (definite article) "day". It is thus "the LORD('s) ... day", being His sabbath, the 7th day, from the foundation of the world in Genesis 2:1-3,4, where therein it is "God('s; the LORD's) ... day".

The "word of God" = God's commandments:

Isaiah 1:10 - ... the word of the LORD ... the law of our God ...

and the "testimony of Jesus" is the Spirit of prophecy (Revelation 19:10):

Rev 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Notice the two witnesses are always together:

2 Kings 17:13 - ... the LORD testified ... by all the prophets, and by all the seers ... keep my commandments ... the law which I commanded ... by my servants the prophets.

Psalms 19:7 - The law of the LORD ... the testimony of the LORD ...

Psalms 78:5 - ... a testimony ... a law ...

Proverbs 29:18 - ... vision ... the law ...

Isaiah 8:16 - ... the testimony ... the law ...

Isaiah 8:20 - ... the law ... the testimony ... this word ...

Lamentations 2:9 - ... the law ... prophets ... vision from the LORD.

Ezekiel 7:26 - ... a vision of the prophet ... the law ...

Matthew 22:40 - ... the law ... the prophets.

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Romans 3:21 - ... the law ... the prophets;

The Apostle and prophet John receives a "vision" in connection with keeping God's commandments; resting specifically on "the LORD's day":

Revelation 1:10 - I was in **the Spirit** on **the Lord's day**, and heard behind me a great voice, as of a trumpet,

The Law (Lord's day) and the testimony (spirit of prophecy) are witnessed in proper context.

Look again at the parallels:

[A1] Rev. 1:2 "word" & "testimony"

[B1] Rev. 1:9 "word" & "testimony"

[C1] [Reversal] Rev. 1:10 "Spirit" & "the Lord's day"

[A2] Rev. 6:9 "word" & "testimony"

[B2] Rev. 12:17 "commandments" & "testimony"

[C2] [Reversal] Rev. 20:4 "witness" & "word"

It always speaks of the 7th day the sabbath of the LORD, His holy day of His "word" or "commandments", and the "Spirit" refers to the "testimony" or "witness".

Line upon line, and no need for a single non-scriptural source to re-define it for us.

QUESTION: DIDN'T JOHN THE APOSTLE RECORD THAT JESUS BROKE (TRANSGRESSED) THE SABBATH AND WAS GUILTLess, BECAUSE HE WAS LORD OF THE SABBATH (JOHN 5:18)?

No. See - JOHN 5:18 - <https://archive.org/details/john-5-vs-18-jesus-broke-the-sabbath-nutshell-image>

When John 5:18 is quoted by anti-sabbatarians (anti-nomians [those who fight the Law of God by altering it or abolishing it]) to (incorrectly) teach that Jesus actually "broke" the sabbath (Exodus 20:8-11), the common response by certain Christians to the allegation is the following (which response is incorrect in its reply and invalid; **DO NOT USE (1-7)**):

[1.] The persons making the charge that Jesus "broke" the sabbath in John 5:18 were the corrupted and self-centered Religious leaders - a particular set of Pharisees, who were the ones who had the spirit of their father the devil/satan (John 8:44), the accuser (Revelation 12:10), and accused Jesus of many things - falsely. They said Jesus had "a devil":

[A.] Matthew 11:18 - For John came neither eating nor drinking, and they say, He hath a devil.

[B.] Luke 7:33 - For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

[2.] The Pharisees incorrectly accused Jesus of Blasphemy:

[A.] Matthew 26:65 - Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

[B.] Mark 14:64 - Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

[C.] John 10:33 - The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

[3.] The Pharisees falsely accused Jesus of being a "winebibber", a "drunkard" and "gluttonous":

[A.] Matthew 11:19 - The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

[B.] Luke 7:34 - The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

[4.] The Pharisees falsely accused Jesus of being devil possessed:

[A.] Mark 3:22 - And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

[B.] John 7:20 - The people answered and said, Thou hast a devil: who goeth about to kill thee?

[C.] John 8:48 - Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

[D.] John 8:52 - Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

[E.] John 10:20 - And many of them said, He hath a devil, and is mad; why hear ye him?

[F.] John 10:21 - Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

[5.] The Pharisees falsely accused Jesus of casting out devils by the devil:

Matthew 12:24 - But when the Pharisees heard [it], they said, This [fellow] doth not cast out devils, but by Beelzebub the prince of the devils.

[6.] The Pharisees falsely accused Jesus of being a seditious rebel, like Barabbas, perverting the nation:

[A.] Luke 23:2 - And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

[B.] Luke 23:5 - And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

[7.] They Pharisees falsely accused Jesus of being not of God:

John 9:16 - Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

While points (1-7) are all true, in and of themselves, they ought not to be used to address John 5:18, when anti-sabbatarians (anti-nomians) respond with that text. Why? It is **not** the Pharisees which are making the statement that Jesus "not only had broken the sabbath, but said also that God was his Father, making himself equal with God." **It is John the disciple/Apostle that wrote the statement by the Inspiration of the Holy Spirit** (1 Timothy 3:16-17; 2 Peter 1:21).

Instead of using those previous 7 points, **use the following 7 points in their place:**

[1.] The Father said of Jesus:

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"... This is my beloved Son, **in whom I am well pleased.**" (Matthew 3:17, 17:5; Mark 1:11; 2 Peter 1:17)

[2.] Jesus said of Himself:

[A.] John 8:29 - "... **I do always those things that please him.** [see **Isaiah 58:13; sabbath keeping is pleasing to the Father**]

[B.] John 8:49 - Jesus answered, I have not a devil; but **I honour my Father,** and ye do dishonour me.

[C.] John 15:10 - "... **I have kept my Father's commandments,** and abide in his love."

[3.] Prophecy said of Jesus:

[A.] Isaiah 42:21 - **The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.**

[B.] Matthew 12:18 - Behold my servant, whom I have chosen; my beloved, **in whom my soul is well pleased:** I will put my spirit upon him, and he shall shew judgment to the Gentiles.

[C.] Isaiah 44:28 - That saith of Cyrus, He is my shepherd, and **shall perform all my pleasure:** even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

[4.] The People said that Jesus was, "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26)	
Jesus was that "holy thing" (Luke 1:35)	an "holy child" (Acts 4:27,30)
Jesus was born of the "Holy Ghost" (Matthew 1:18; Luke 1:35), even though He came in the likeness (Romans 8:3; Philipians 2:7) of sinful flesh (Romans 8:3), yet He was without sin.	"Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:" (Luke 23:14)
"lamb shall be without blemish" (Exodus 12:5)	"the innocent blood" (Matthew 27:4)
"For he knew that for envy they had delivered him." (Matthew 27:18)	"Have thou nothing to do with that just man" (Matthew 27:19)
"Why, what evil hath he done?" (Matthew 27:23)	"I am innocent of the blood of this just person" (Matthew 27:24)
"The said Pilate "I find no fault in this man." (Luke 23:4)	"I have kept my Father's commandments" (John 15:10)
"in him is no sin." (1 John 3:5)	"Io, nothing worthy of death is done unto him." (Luke 23:15)
"[who is] holy, harmless, undefiled, separate from sinners" (Hebrews 7:26)	"But found none: yea, though many false witnesses came, yet found they none." (Matthew 26:60)
"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." (John 9:31)	"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." (Luke 23:47)
"I find in him no fault [at all]." (John 18:38)	"I find no fault in him." (John 19:4)
"I find no fault in him." (John 19:6)	"the obedience of one" (Romans 5:19)
"who knew no sin" (2 Corinthians 5:21)	"without sin." (Hebrews 4:15)
"this man hath done nothing amiss." (Luke 23:41)	"Who did no sin, neither was guile found in his mouth:" (1 Peter 2:22)
"what evil hath he done? I have found no cause of death in him" (Luke 23:22)	"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God." (Hebrews 9:4)

[5.] The word for "broken" is "eluen", "ελυεν" (G3089 V-IAI-3S); generally means 'loosed' [as in, 'untied', 'unbound', 'undone', 'set/break free']:					
loose, 15 Matt. 16:19, 18:18, Mar. 11:2 (2), 4 Luk. 13:15, 19:30-31 (2), 33 Joh. 11:44, Act. 24:25-26 (2), Rev. 5:2, 5, 9:14	loosed, 10 Matt. 16:19, 18:18, Mar. 7:35, Luk. 13:16, Act. 2:24, 22:30, 1 Cor. 7:27, Rev. 9:15, 20:3,7	broken, 7 Joh. 5:18, 7:2, 10:35 Act. 13:43, 27:41,44 Eph. 2:14	unloose, 3 Mar. 1:7, Luk. 3:16, Joh. 1:27	loosing, 2 Mar. 11:5, Luk. 19:33	destroy, 2 Joh. 2:19, 1 Joh. 3:8
put, 1 Act. 7:33 (2)	dissolved, 2 2 Pet. 3:11-12 (2)	melt, 1 2 Pet. 3:10	break, 1 Matt. 5:19	off, 1 Act. 7:33	-----

Therefore did Jesus "destroy" or "dissolve" the Sabbath? No. He clearly defends the true sabbath-keeping position (about healing); John 5:1-16 (see also Matthew 12:12)) and His actions from several true testimonies and witnesses about the appropriateness of what was permissible in/on the Sabbath day (the seventh day) by speaking of the Father's own actions (John 5:17-24), and testimony (John 5:37-38), along with John the Baptist's testimony (John 5:32-35), and from Scripture (John 5:39). Did Jesus actually "break" (transgress the Law of God) the Sabbath in example (1 Peter 2:21) for mankind to follow (1 John 2:6)? No, for that would have been sin (1 John 3:4; Romans 7:7,14; James 2:8-13), disqualified Jesus as the spotless "Lamb" (John 1:29,36) and Messiah, and would have been contrary to Jesus' own mission as stated in Prophecy (Isaiah 42:21) and from His own mouth (Matthew 5:17-20), in which He would "fulfil all righteousness" (Matthew 3:15; Psalms 119:172), "magnify" the Law and make it "honourable", thus honouring His Father (Isaiah 58:13), not making it dishonourable or lessened in importance and significance (Exodus 20:8-11; Deuteronomy 5:12-15). Therefore, what does this word "broken" mean in the context of John's statement and the Pharisaical regulations? Jesus ignored the Pharisees man-made traditions which placed "heavy burdens" (Matthew 23:4) upon Sabbath keeping, which God never gave.

Jesus therefore indeed "broke" the Sabbath free (as in, 'untied', 'unbound', 'undone', 'set/break free') of those horrendous selfish man-made regulations which the Pharisees, &c., had burdened God's commandment with. Jesus would never ever break the Sabbath as commanded to all men (Mark 2:27; Colossians 1:16; 1 Corinthians 15:45-47). In effect, what Jesus did was give rest back to the Sabbath day, and to the people on Sabbath, thus sabbatizing the sabbath in spirit (heart) and in truth (deed). Jesus loosed the restrictions and misconceptions about sabbath keeping, and untied those toilsome knots by His teaching, example, and life; thus set the Sabbath day free (Luke 4:14-21) to be obeyed in righteousness (Isaiah 58:6-7; Matthew 11:28,30; Exodus 33:14). Jesus was indeed equal in nature (deity), and in authority over all Creation, with His Father. As such, He knows what proper sabbath keeping is (Genesis 2:1-3), and carried it out.

[6.] Jesus was doing the opposite of breaking God's Commandment by healing (Matthew 12:12-13); 7 times He did this:

[1.] Jesus Heals Simon Peter's Mother-in-Law (Matthew 8:14-15; Mark 1:29-31; Luke 4:38-39)

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The woman is a symbol of a sickly 'church' (Jeremiah 6:2; 2 Corinthians 11:2; Ephesians 5:22-33), ill with a disease that assaults the mind/heart ("fever"), wracking the body, so that she that cannot arise from the "bed of languishing ... sickness" (Psalms 41:3) to "work" (John 5:17; 2 Corinthians 6:1) and "serve" (Galatians 5:13), and "minister" (Matthew 20:25-28) to others. Jesus speaks the word and she is instantly healed (Luke 4:39; Exodus 15:26), and so He takes her by the hand (Matthew 8:15; Deuteronomy 6:8, 11:18; Ecclesiastes 9:10) and lifts her up (Mark 1:31; James 4:10; Psalms 30:1; Matthew 23:12; Luke 1:52, 14:11, 18:14, for we are to be lifted up with Him (Ephesians 2:6)), so in gratefulness to God's loving healing mercies, she "ministered" (Matthew 8:15) unto them all, even when more would come to be healed as she was (Matthew 8:16-17). **There are seven present, [1] Simon (Peter) and [2] Andrew (Peter's brother), [3] James and [4] John (brothers, sons of Zebedee, sons of thunder (Mark 3:17)), [5] Peter's wife, [6] Peter's mother, in law and [7] Jesus Himself.**

[II.] Jesus heals a man with a withered hand (Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11)

The man symbolizes the individual in Christ's "church" (Acts 7:38; 1 Corinthians 10:4) whose "right hand" (Luke 6:6; connect also to the 'seal' and 'mark') is crippled, being "withered" (Genesis 41:23; Joel 1:12; John 15:6), enfeebled, limp, sickly and weak (without strength; Psalms 6:2; Joel 3:10; Romans 5:6; Revelation 12:10; Job 26:2; 1 Corinthians 1:14), unable to "stretch forth" (John 21:18; Psalms 88:9, 143:6) in action with Jesus. The "right hand" is the hand of healing ministry (Acts 3:7), but the devil seeks to counter it (Zechariah 3:1), and so there are many hard-hearted religionists in the church, whose only goal is to prevent healing in body, mind, action and from sin itself. They refuse to be healed of their sins (Romans 10:21; Jeremiah 8:22, 51:9; Matthew 9:12; Mark 2:17; Luke 4:23, 5:31) by Jesus. They who are continual sinners, teach that they are without sin, and those who are overcoming all their sins by the Holy Spirit, are accounted as the vilest of sinners. They refuse to be overcomers and keep all of God's commandments (Revelation 14:6-12, 22:2,11; Jeremiah 36:23).

[III.] Jesus heals a man born blind (John 9:1-41)

The man symbolizes the individual in Christ's "church" (Acts 7:38; 1 Corinthians 10:4), who was "born", of earthly Jerusalem (Galatians 4:25), that is to say, of the flesh (John 3:6; 1 Corinthians 10:18), and not of the spirit, into the church (John 9:22), "blind" (Revelation 3:17), unable to see Christ's glory (2 Corinthians 4:4-6) and righteousness (2 Peter 1:1-12). Jesus spat upon the earth (healing at Jesus' mouth), made clay (Psalms 40:2; Isaiah 64:8; Romans 9:21), covered the man's eyes (blind to this earth, beholding Christ Jesus by faith), and sent him to the pool (waters, - peoples; Revelation 17:12) of Siloam (Sent, Mission), and the man obeyed through faith. Jesus became the eyes to this blind man (Job 29:15; Psalms 146:8; Isaiah 29:18, 35:5, 42:7,16,18,19, 43:8; Jeremiah 31:8; Matthew 11:5, 15:31, 21:14; Luke 4:18, 7:22; John 9:25,39) who was now spiritually alive (Isaiah 9:2; Matthew 4:16), acknowledging His Creator and Redeemer (ReCreator) (John 9:36,38), testifying to all, even spiritual leaders, when it would cost him a position. Yet the Pharisees (and like such religionists) refused to be healed of their blindness (Deuteronomy 28:29; Isaiah 56:10, 59:10; Lamentations 4:4; Zephaniah 1:17; Malachi 1:8; Matthew 6:23, 15:14, 23:16,19,24,26; Luke 6:39; John 9:39-41) and will fall into the "ditch" (Luke 6:39; Proverbs 23:27), 28:10, even that great Whore (Revelation 17:1, 19:2; Deuteronomy 27:18; John 14:6). The world will not understand the change that took place or how it happened (John 9:15-22), and we may not be able to explain it either (John 3:8), but it took place none the less through the transaction of faith, the faith of Jesus (Romans 3:22; Galatians 2:16, 3:22; Revelation 14:12).

[IV.] Jesus heals a crippled woman (Luke 13:10-17)

The woman is a symbol of a sickly 'church' (Jeremiah 6:2; 2 Corinthians 11:2; Ephesians 5:22-33), ill with a disease that assaults the body (Romans 12:5; 1 Corinthians 10:16, 12:12,27; Ephesians 3:6, 4:12, 5:23), being hunched over and not "upright" (Leviticus 26:13; 2 Samuel 22:24,26; Job 1:1,8, 2:3, 8:6, 12:4, 17:8; Psalms 7:10, 11:7, 18:23, 19:13, 25:8, 37:37, 111:1, 112:4; Ecclesiastes 7:29, 12:10; Song of Solomon 1:4; Isaiah 26:7; Daniel 8:18; &c), not without sin. She was thus "bound" "eighteen" ((Luke 13:11,16); 18 = 6+6+6) years, being "oppressed" (Judges 10:8) by the devil, who loves to torment and destroy (Luke 13:4). She could not "lift herself up" (Luke 13:11), but needed Jesus to be lifted up (James 4:10; Psalms 30:1). She glorifies God (Luke 13:3; Revelation 14:6-12; Ecclesiastes 12:13-14) before all through faith.

[V.] Jesus heals a man with Dropsy (Luke 14:1-6)

The man symbolizes the individual in Christ's "church" (Acts 7:38; 1 Corinthians 10:4), was in "perils of waters" (2 Corinthians 11:26; Jonah 2:5; Lamentations 3:54), being too full (imbalance) of earthly or worldly waters (2 Samuel 22:5; Psalms 18:3-4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; Song of Solomon 8:7; Isaiah 8:7, 17:12-13, 28:2, 59:19; Jeremiah 46:8, 47:2, 51:13,41-42; Ezekiel 31:15; Daniel 9:26, 11:22; Amos 8:8, 9:5; Matthew 7:25,27; Jude 1:13; Revelation 17:1,15), overflowing, and flooding over, which was causing him to swell in the "flesh" (John 3:6; Romans 8:8), because there was an heart (Psalms 51:10; 'love, love' (heart sound), Revelation 2:4; Mark 12:30), liver or kidney ('reins', filter of toxins/poisons; Psalms 7:9, 26:2, 73:21; Jeremiah 11:20, 17:10; Revelation 2:23; Proverbs 4:23) issue. The man was in a "ditch" (Luke 14:5-6) and needed salvation (Isaiah 56:1), and was set free (John 8:32). A dead sea, is always receiving of God's graces and love, but never sharing it, and letting it flow unto others, but holds it back, thus build up too much "salt" (Genesis 14:3; Ezekiel 47:11; James 3:12), but the one set free by Christ Jesus will never allow the waters of life to remain built up in them, but will freely distribute them unto all, as a well-watered garden (Genesis 2:10-14; Isaiah 61:11; Jeremiah 31:12; Ezekiel 47:1-12; Amos 5:24; Habakkuk 2:14; Zechariah 14:8; John 4:10,14; Revelation 21:6, 22:1,17), a channel of blessing, a flowing fountain. Jesus longs to walk in His garden (us) again (Song of Solomon 4:12,16, 5:1).

[VI.] Jesus drives out an evil spirit (Mark 1:21-28)

The man symbolizes the individual in Christ's "church" (Acts 7:38; 1 Corinthians 10:4), with an "evil spirit" (mind/heart), and in need of cleansing, and to be given right understanding of God's love, for the man asks (1 John 4:1) if Jesus came to destroy (Mark 1:24) sinners (for there are many who think God evil in this way, vindictive), but Jesus came not to condemn (John 3:17), but to save (John 3:16) and give life (John 10:10) to all who would accept the gift of grace. The devil will put up a fight, seek to torment as long as he can (Mark 1:26), and wrongfully speak of God's character (Mark 1:24; Exodus 33:12-23, 34:1-9, 20:5-7), but if we have faith in Jesus Christ, we will always be victorious (Luke 10:17-20; Revelation 12:7-12) and have right understanding and living with God. Even in the midst of the 'holy people of God', there are those suffering and need to be set free by the true and loving reconciling word of God. A church which only has those persons which rely upon those who have never experienced God's grace for themselves, but only refer to others of experience, breeds such conditions (Mark 1:22,27). Yet, where the experience of Jesus' authority is present (Mark 12:37) in a saved person, therein is a place of healing. Experience Jesus for yourself today (Genesis 4:26; Acts 2:21; Romans 10:13). Where Christ Jesus abides, evil thinking and speaking cannot abide.

[VII.] Jesus heals a lame man by the pool of Bethesda (John 5:1-24)

The man symbolizes the individual in Christ's "church" (Acts 7:38; 1 Corinthians 10:4), lame in their 'legs', or "walk" (1 John 2:6). The man was crippled for "thirty and eight years" (John 5:5), just as Israel of old (Deuteronomy 2:14). Bethesda means "House of Mercy/Grace". An evil angel (John 5:4) sought (Galatians 1:8-9) to turn peoples' attention from the Creator/Redeemer/Healer to the things of this earth (earthly water, thus men for salvation/healing; 2 Samuel 22:5; Psalms 18:3-

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4, 32:6, 65:7, 89:9-10, 93:3-4, 98:7-9, 124:1-5; Song of Solomon 8:7; Isaiah 8:7, 17:12-13, 28:2, 59:19; Jeremiah 46:8, 47:2, 51:13, 41-42; Ezekiel 31:15; Daniel 9:26, 11:22; Amos 8:8, 9:5; Matthew 7:25, 27; Jude 1:13; Revelation 17:1, 15), but Jesus simply comes to each one of us by the Holy Spirit and asks if we want to be healed of our sins/diseases (Isaiah 53:4-5; 1 Peter 2:24). Jesus will cause to arise from the "bed of languishing ... sickness" (Psalms 41:3), even death itself (Job 17:13; Ephesians 2:1, 5:14 Colossians 2:13; Isaiah 60:1) to live unto God. We shall no longer be carried about (Ephesians 4:14; Hebrews 13:9; Jude 1:12), but we shall carry the burden of Christ Jesus, and the cross (Matthew 16:24; Mark 8:34, 10:21; Luke 9:23). Our sins (John 5:14) bring about disease of body and spirit, but repentance by God's grace through faith will lead to healing (John 5:6, 9, 11).

[7.] The real sinners and Sabbath breakers were those murderous (John 8:44) pharisees (&c), who were always accusing Jesus, attempting to "fault find" in the faultless (Psalms 19:7). Now those who follow in their steps, do the same to His law - The Ten Commandments, even today (1 John 3:4-13; James 4:11). They broke God's law to murder and take life. Jesus broke their vain and man-made traditions to give everlasting life, even rest (sabbath), back to the wearied people. Come unto Him today, and He will give you sabbath-keeping (Exodus 20:8-11, 33:14; Matthew 11:28).

QUESTION: DIDN'T JESUS SAY THAT HE IS NOW OUR SABBATH IN MATTHEW 11:28?

No. See - <https://archive.org/details/matthew-11-vs-28-is-jesus-the-sabbath-or-is-the-sabbath-the-rest-of-god-the-7th-day-image>

[01.] Jesus, in Matthew 11:28, is actually referring back to Exodus 33:14 (KJB), which reads, "And he said, **My presence shall go with thee, and I will give thee rest.**" This refers to Jesus in the cloudy pillar which went with Moses and the Israelites, and every 7th day they rested, for God was giving the people rest from their long slavery in bondage in Egypt, wherein they (in general) had forgotten the 4th Commandment (Exodus 16:4, 23-29), and so God had sent Moses as a Sabbath reformer (Exodus 5:4-5, 8-9) that they might "Remember" (Exodus 20:8-11) their Creator and Redeemer (Deuteronomy 5:12-15). Jesus **never** says, "I am the rest." The bible says that Jesus would **give** rest to them. He did that by making sure they understood who it was that graciously saved them out of bondage (Exodus 20:2) and reminded them of the 7th day, the sabbath of the LORD.

[02.] The 7th day, the sabbath of the LORD thy God, is something which is created, or "**made**" (Genesis 2:1-3; Exodus 20:8-11; Deuteronomy 5:12-15; Mark 2:27; Colossians 1:16), while **Jesus is eternal and uncreated** (Micah 5:2; Colossians 1:17). While God (deity) is eternal, and the character thereof eternal (Exodus 33:12-23, 34:1-9, 20:5-7), and the commandments of simply a written transcript of that character, the 7th day itself is created, in which God rested from all His work of creation, thus sanctifying it, and afterward given to mankind as a gift of holy and sacred time for eternal relationship between God and mankind.

[03.] There is **not** a single scripture (KJB) which states that 'Jesus is our sabbath'. Jesus would "give" us "rest", and His "yoke". This "rest" and "yoke" is connected with our deliverance (Matthew 1:21) from sin (1 John 3:4), and bringing us back into obedience to God's law, even as He Himself is obedient. Look at Luke 4:14-19, 20-30 (Isaiah 61:1-4). There is "rest" therein (Isaiah 28:12 (9-13)). In John 3:16, we read that the Father gave unto us the Son, who restored proper sabbath keeping (Matthew 12:12), giving true rest back to all. Does this make the gift ([1] Son, [2] Sabbath) and the giver ([1] Father, [2] Jesus) the same thing? Obviously not ([1] Isaiah 9:6; [2] Exodus 16:29). The rest (true sabbath keeping) remains (Hebrews 4:9).

[04.] The Bible in every place declares that the 7th "day" is the Sabbath, the "rest" of God.					
God: Genesis 2:1-2; Exodus 20:8-11	Moses: Exodus 16:25, 31:15, 35:3; Numbers 15:32, 28:9; Deuteronomy 5:12, 15	Nehemiah: Nehemiah 10:31, 13:15, 17, 19, 22	Psalms: Psalms 92:1	Jeremiah: Jeremiah 17:21, 22, 24, 27	Ezekiel: Ezekiel 46:4, 12
Jesus: Matthew 12:5, 8, 11, 12, 24, 20; Mark 3:4; Luke 6:2, 9, 13:16, 14:3, 5; John 7:22, 23	Matthew: Matthew 12:1, 2, 10	Mark: Mark 1:21, 2:23, 24, 3:2, 6:2	Luke: Luke 4:6, 31, 6:7, 13:14, 14:1, 23:56	John: John 5:10, 16, 9:14, 16, 19:31; Revelation 1:10	Luke, Paul, Disciples: Acts 1:12, 13:14, 27, 44, 15:21, 17:2; Hebrews 4:4

QUESTION: DOESN'T HEBREWS 4:9'S "REST" REFER TO JESUS AS OUR "REST"?

No. See - HEBREWS 4:9 - <https://archive.org/details/hebrews-4-vs-9-sabbatismos-image>

For a complete study, see - <https://www.christianforums.com/threads/hebrews-3-4-kjb-the-7th-day-the-sabbath-of-the-lord-jehovah-my-rest-remaineth-to-my-people.8064956/>

Hebrews 3 & 4 (read: Hebrews 3-4; Genesis 2:1-3; Exodus 20:8-11; Deuteronomy 5:12-15; Numbers 15:22-36; Psalms 95:1-11, 100:1-5; Ezekiel 20:1-49; Romans 9:30-33; 1 Corinthians 10:1-15; John 14:15; Exodus 20:6; Isaiah 56:1, 8; John 10:16; Isaiah 56:2-7; Psalms 146:6; Exodus 20:11; Nehemiah 9:6; Acts 4:24-25, 14:15; Revelation 10:6, 14:6-7, &c).

Hebrews 4:3, "my (God's) rest" and "the works were finished from the foundation of the world" (Job 38:4-7; Psalms 102:25, 104:5; Proverbs 8:29; Isaiah 40:21, 48:13, 51:13, 16; Matthew 13:35, 25:34; Luke 11:50-51 (Genesis 4:4); John 17:24; Ephesians 1:4; Hebrews 1:10, 9:26; 1 Peter 1:20; Revelation 13:8 (Genesis 3:15, 21, Revelation 17:8)), which is a direct reference to Genesis 2:1-3. It even uses the word "finished". God rested the 7th day in Genesis 2:1-3. It is His rest, the 7th day, the sabbath (rest) of the LORD thy God, Exodus 20:8-11.

Hebrews 4:4, "he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works", which "certain place" is Genesis 2:1-3; re-cited in Exodus 20:8-11. The 7th day the sabbath (rest) of the LORD thy God.

Hebrews 4:5, "my (God's) rest", citing Psalms 95 (paralleling Psalms 100), which is citing Genesis 2:1-3; Exodus 20:8-11, etc. Again, this is the 7th day the sabbath (rest) of God at Creation in Genesis 2:1-3.

Hebrews 4:6, "remaineth", from when? "from the foundation of the world" as per Hebrews 4:3 and thus it is not new, but has been around from the beginning.

Hebrews 4:9, "rest", sabbatismos, literally and truly sabbath keeping in scripture and in all known extant Greek sources, dictionaries, and so on and again "remaineth".

Hebrews 4:10, "his (God's) rest", which is the 7th day the sabbath (rest) of the LORD thy God from Genesis 2:1-3., "as God did from his (works)", which "works were finished from the foundation of the world" as per Hebrews 4:3.

Hebrews 4:11, "that rest" (ie God's rest), the 7th day the sabbath (rest) of the LORD thy God.

The word for "rest" in Hebrews 4:9, is: [koine Greek] "σάββατισμός" [sabbatismos]

Sabbatis-mos [Sabbath - keeping] is a specialized word [from Sabbatizo, verb - Exodus 16:30; Leviticus 23:32, 26:34; 2 Chronicles 36:21, see also the so called LXX (septuaginta) in all its uses; like as is the word Baptis-mos [G909], utilized [Mark 7:9, etc "βαπτισμοῦς", literally thoroughly or totally washing] from Baptizo].

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“Σαββα^τ-ισμός, ὁ, A. a keeping of days of rest, Ep. Hebr.4.9, cf. Plu.2.166a (codd., βαπτισμούς Bentley).” - Perseus-Tufts-Edu; LSJ - http://www.perseus.tufts.edu/hopper/morph?l=%CF%83%CE%B1%CE%B2%CE%B2%CE%B1%CF%84%CE%B9%CF%83%CE%BC%E1%BD%B8%CF%82&la=greek#Perseus:text:1999.04.0057:entry=*sabbatismo/s-contents

“Σαββατισμός 1 a keeping of days of rest, NTest.

1 Σαββα^τισμός, οὔ, ὁ,” - Perseus-Tufts-Edu; Middel Liddell - http://www.perseus.tufts.edu/hopper/morph?l=%CF%83%CE%B1%CE%B2%CE%B2%CE%B1%CF%84%CE%B9%CF%83%CE%BC%E1%BD%B8%CF%82&la=greek#Perseus:text:1999.04.0058:entry=*sabbatismo/s-contents

“σαββατισμός” [Def, Origins, etc] - <https://lexicon.katabiblon.com/?lemma=%CF%83%CE%B1%CE%B2%CE%B2%CE%B1%CF%84%CE%B9%CF%83%CE%BC%E1%BD%B9%CF%82&diacritics=off>

[Latin] “sabbatismum”

“Noun: sabbatismum. - accusative singular of sabbatismus” - sabbatismum - Wiktionary - <https://en.wiktionary.org/wiki/sabbatismum>

“Etymology - From Ancient Greek σαββατισμός (sabbastismós, “Sabbath observance”, “Sabbath-keeping”), from σαββατίζω (sabbastízō, “I Sabbatize, I keep the Sabbath, I observe the Sabbath”), from σάββατον (sábbaton, “Sabbath”), from Hebrew שַׁבָּת (shabát, “Sabbath”); Noun - sabbatismus m (genitive sabbatismī); second declension; Sabbath observance, observance of the Sabbath, Sabbathkeeping, keeping of the Sabbath.”” - <http://en.wiktionary.org/wiki/sabbatismus#Latin>

“sabbātismus, i, m., = σαββατισμός, a keeping of the Sabbath, Aug. Civ. Dei, 22, 30 fin.; Hier. Ep. 140, 8; id. in Isa. 16, 58, 13.” - <http://archimedes.fas.harvard.edu/cgi-bin/dict?name=ls&lang=la&word=sabbatismus&filter=CUTF8>

“sabbātizo, āre, v. n., = σαββατίζω, to observe the Sabbath, Tert. adv. Jud. 2 fin.; Hier. Ephes. 2, 12; Vulg. Exod. 16, 30; id. Lev. 25, 2.” - <http://archimedes.fas.harvard.edu/cgi-bin/dict?name=ls&lang=la&word=sabbatizo&filter=CUTF8>

[Sabbatismos 01] - Plutarch, De Superstitione 3 (Moralia 166 A) [line 14 notation, Right to Left] -

<https://archive.org/details/sabbatismos-01-plutarch-de-superstitione-3-moralia-166-a>

[Sabbatismos 02] - Justin Dialogue With Trypho 23:3 - [Line 17, 6th word from Left] -

<https://archive.org/details/sabbatismos-02-justin-dialogue-with-trypho-233>

[Sabbatismos 03] - Epiphanius Adversus Haereses 30:2:2 - [Line 12, 3rd word from Left] -

<https://archive.org/details/sabbatismos-03-epiphanius-adversus-haereses-3022>

[Sabbatismos 04] - Martyrium Petri Et Pauli 1 01 - [Line 10, 2nd word from Left] -

<https://archive.org/details/sabbatismos-04-martyrium-petri-et-pauli-1-01>

[Sabbatismos 05] - Martyrium Petri Et Pauli 1 02 - [Line 8-9; 7th word from Left continuing Right] -

<https://archive.org/details/sabbatismos-05-martyrium-petri-et-pauli-1-02>

[Sabbatismos 06] - Apostolic Constitutions 2:36:2 - [Line 26, 5th word from the Left] -

<https://archive.org/details/sabbatismos-06-apostolic-constitutions-2362>

[Sabbatismos 07] - Acta Apostolorum - [Line 10, 2nd word from Left] - <https://archive.org/details/sabbatismos-07-acta-apostolorum>

And [Greek Text; page 234, line 10, 2nd word from the left, “...τον σαββατισμον και...”] - <http://archive.org/stream/actaapostolorvm01tiscgoog#page/n234/mode/1up>

And [Latin Text; page 235, line 8-9, beginning from the 7th word from the left and continuing onto the next line, 1st portion of the word, “...omnem obseruationem nostrae legis, euacuauit, exclusit sabbatis-mum et neomenias et legitimas ferias exinaniuit...”] - <http://archive.org/stream/actaapostolorvm01tiscgoog#page/n235/mode/1up>

[Sabbatismos 08] - St. Augustine De Civitate Dei 22 & 30 Fin [Line 3, 3rd word from Left] -

<https://archive.org/details/sabbatismos-08-st.-augustine-de-civitate-dei-22-30-fin>

and - <http://www.newadvent.org/fathers/120122.htm>

[Sabbatismos 09] - Hieronymus (Eusebius ‘Jerome’) Letter [Chapter] 140, [Section] 8 - [Latin Translation; Epistola CXL [140] (al. 139; script. circ. an. 418); Ad Cyprianum Presbyterum [To Cyprian the Presbyter [Priest]], Section 8 [Line 14, 11th word from Left] - <http://www.patrologia-lib.ru/patrolog/hieronym/epist/epist04.htm>

[Sabbatismos 10] - Hieronymus (Eusebius ‘Jerome’) Epistulae; Iesaiam Commentarii Liber 16, 58, 13 [aka “Eusebii Hieronymi Stridonensis Presbyteri Commentariorum in Iesaiam Prophetam libri duodeviginti; liber decimus sextus”] [English: “also” in the Hieronymus [Eusebius ‘Jerome’] Epistle [Letter] the Isaiah Commentary, [Book] 16, [Chapter] 58, [Verse] 13] - http://www.patrologia-lib.ru/patrolog/hieronym/comm_isa/isa16.htm

Both Sources - <http://www.patrologia-lib.ru/patrolog/hieronym/>

[01.] Psalms 95:3,6,7; Hebrews 3:6,14, 4:14	[07.] Psalms 95:9; Hebrews 3:9,16
[02.] Psalms 95:7; Hebrews 3:6,14, 4:15	[08.] Psalms 95:9,10; Hebrews 3:9,10,17
[03.] Psalms 95:1,2; Hebrews 3:6,14, 4:14	[09.] Psalms 95:10; Hebrews 3:10,17
[04.] 2 Peter 1:21; Acts 1:16; 2 Timothy 3:16; Hebrews 3:7,15, 4:7	[10.] Psalms 95:11; Hebrews 3:11,18; Deut. 1:34-35,37; Psalms 106:26; Ezekiel 20:15,23
[05.] Psalms 95:7; Hebrews 3:7,15, 4:7	[11.] Hebrews 3:12,18
[06.] Psalms 95:8; Hebrews 3:8,15, 4:7	[12.] Hebrews 3:13,19, 4:1,11
[01.] Psalms 95:1 – Psalms 100:2	[06.] Psalms 95:3 – Psalms 100:3
[02.] Psalms 95:1,2 – Psalms 100:1	[07.] Psalms 95:4,5,6 – Psalms 100:3
[03.] Psalms 95:2 – Psalms 100:2	[08.] Psalms 95:7 – Psalms 100:3
[04.] Psalms 95:2 – Psalms 100:4	[09.] Psalms 95:8,9 – Psalms 100:2
[05.] Psalms 95:3 – Psalms 100:5	[10.] Psalms 95:10,11 (Wrath temporary) – Psalms 100:5 (Mercy & Truth Eternal)

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MATTHEW 11:28 - <https://archive.org/details/matthew-11-vs-28-is-jesus-the-sabbath-or-is-the-sabbath-the-rest-of-god-the-7th-day-image>

JOHN 5:18 - <https://archive.org/details/john-5-vs-18-jesus-broke-the-sabbath-nutshell-image>

ACTS 20:7 - <https://archive.org/details/acts-20-vs-7-nutshell-image>

ROMANS 14 - https://archive.org/details/romans-14_202111

1 CORINTHIANS 16:2 - <https://archive.org/details/1-corinthians-16-vs-2-nutshell-image>

COLOSSIANS 2:14-16 - <https://archive.org/details/colossians-2vs-14-16-nutshell-image>

COLOSSIANS 2 POWERPOINT - <https://archive.org/details/colossians-2vs-16>

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WEBSITES TO VISIT FOR MORE INFORMATION:

(1) [HTTP://WWW.PEARLTREES.COM/AWHN](http://www.pearltrees.com/AWHN)

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Maranatha Seventh-day Adventist Church; Iakina Adventist Academy Road (directly across from IAA); Ili'ili, American Samoa 96799

SUNDAY FRAUD by BOB PICKLE - <https://www.pickle-publishing.com/printer.htm?page=/papers/sunday-fraud.htm>

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STORY OF THE CHANGE OF SABBATH by VANCE FERRELL - <https://bible-sabbath.com/Sabbath-Sunday/Story%20of%20the%20Change.pdf>

FROM SABBATH TO SUNDAY by CARLYLE B. HAYNES (1928) - <http://pdf.amazingdiscoveries.org/Doctrine/Sabbath-to-Sunday-Haynes.pdf>

END OF TIME by VANCE FERRELL - <https://archive.org/details/sda-vance-ferrell-the-end-of-time>

Rev_22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Joh_14:15 If ye love me, keep my commandments.

Exo 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Exo 20:8 Remember the sabbath day, to keep it holy.

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

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Exo 20:11 For in six days **the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day:** wherefore the LORD blessed the sabbath day, and hallowed it.

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters.**

Rev 14:12 Here is the patience of the saints: here are **they that keep the commandments of God,** and the faith of Jesus.

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